

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES"

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## CONDITION OF AMERICAN BAPTISTS.

OBJECTIONS TO AN EDUCATED MINISTRY CONSIDERED.

The denomination has, to some extent, acted on a wrong system in regard to the ministry; and it may not improbably be objected, that our proposal, in a former paper, is a sacrilegious invasion of the prerogative of Jehovah; that men are not at all concerned in respect to the number and qualifications of Christian ministers; that no man ought to preach who can avoid it; that all who actually preach who are called to the work; and that those who are truly called to preach, are, of course, and from that time, qualified for the work. Now, we must be allowed to believe that all these positions are unfounded, and that the belief of them is of injurious tendency; and we maintain that an examination will evince the correctness of our denial of them. We acknowledge the sovereignty of God, and should tremble at the thought of invading his prerogative. We disclaim all intention to offer strange fire upon his altar. It is our desire only to be workers together with him,—not because he needs our aid, but simply because he has made it our duty, and allowed us the distinguished privilege. We have no expectation of improving the method chosen by Infinite Wisdom for accomplishing his holy and benevolent purposes; and we claim the privilege of inquiring whether such a charge is fairly advanced. It has long seemed to us, that some of the professed friends of God seemed to be more concerned for his glory than he himself; or rather that they have mistakenly imagined that some things were derogatory to his holy sovereignty, which, in fact, he approved. While all the efficiency is of God, there is delegated to his people an instrumental agency, which he has by his own sovereign appointment made necessary to the execution of his gracious purposes in the salvation of sinners. And, as the ministry of the gospel is his chief means of turning men from sin to holiness, Christian prudence and effort may, for aught that appears to the contrary, be lawfully put in requisition in regard to the circumstances of the introduction of those who are to exercise this ministry.

It should not be said, that the church has no concern in the number and qualifications of Christian ministers: God himself has taught us otherwise. He requires his people to pray for the increase of their number, Matt. 9: 38; to try the spirits, whether they be of God, 1 John 4: 1, by ascertaining whether they bring the true doctrine,—and, by purity of reasoning, whether they have been regularly introduced into the same office, and are competent to explain, defend, and teach that doctrine; to receive a Christian prophet in the name of a prophet, and, of course, to reject false teachers, who have introduced themselves into the office. Matt. 10: 41. Here it is obvious, that the churches are required to judge whether a man is called to preach, or not; and, of course, they do act, and must act, in relation to the number of accredited ministers. And it is, if possible, still more evident that they are concerned in the qualifications of ministers. These qualifications are, indeed, the substantial evidence which they should require, that the man who possesses them, is required by the Head of the Church to employ them in the work. And with what propriety can it be alleged, that no one should preach, who can avoid it, when St. Paul makes a desire to preach, a necessary pre-requisite for the work?—1 Tim. 3: 1. Without such a desire and love for work, no gifts would be a sufficient warrant to engage in it. All duty to be acceptable to God, must be voluntary, and should be prompt and cheerful. The ministry of the gospel is a desirable work, as the suitable qualifications are possessed, allows a man to be more useful than in any other sphere. This desire may, however, exist in the hearts of some who are destitute of other qualifications, and God may approve of the disposition to make the necessary sacrifice for the honor of truth, and the happiness of men, while on others, who have both the desire and the ability, he may confer the privilege: as he said to David, Forasmuch as it was in thy heart to build a house for my name, thou didst well that it was in thy heart, notwithstanding thou shalt not build the house, 2 Chron. 6: 35. We further ask for the evidence that every man who is called to preach, does actually preach? This is certainly inferred from the nature of the call to the work? Is there any compulsion emitted in this case, which is not employed in other cases? We demand the proof. If every man does actually preach, who ought to preach, then it should follow, that he will certainly preach just as often, and for just as long time, as he ought to do, and no oftener, and no longer. But, is this the fact? Again, if every one actually preaches the gospel, whose duty it is to preach, then the converse is true, and no one preaches who ought not to preach. But no one will admit this. Those who maintain, that all preach who ought to preach, will be found as ready as others to deny the apostleship of many who offer themselves in the character of ministers of the gospel. Further, it may with equal truth and propriety be maintained, that every other Christian actually performs every other duty, and in a perfect manner; for every Christian is as actually called to universal holiness as ministers are to preach the gospel. The notion, that every man, who is truly called to preach, is, of course, and from that time, qualified for the work, is equally contrary to analogy and to fact. It supposes that the minister is incapable of im-

provement; and that he must preach just as well the first time as at any later period of his ministry. It supposes that he understands all languages, and would not need to learn a foreign tongue in order to preach to another nation. It supposes, further, that the minister is infallible; that all he preaches is equally true as the Bible, and should, as an act of implicit faith, be received without hesitation. In a word, it assumes, that every true minister of Christ is fully inspired; and if so, it must be hazardous to call in question the truth of any doctrine taught by one who is allowed to be a true minister; or to question even the expediency of any of his statements. The position which we are controverting, seems to us to lead to all these absurdities; and we see not how any man in his sober senses can subscribe to it. We receive it as a veritable fact, that every true minister of Jesus Christ is, by the Holy Spirit, internally called to preach the everlasting gospel; but we are not able to perceive that his admission necessarily leads us into the regions of wild enthusiasm. The doctrine of divine influences is entirely rational, and accords with all the known phenomena of mind. The influence of the Holy Spirit is the efficient cause of conviction and conversion, and every holy act of the new creature; but in all this process no violence is offered to human liberty, nor is human agency suspended. So in this case:—the influence of the spirit of God, which inclines men to preach the gospel, is entirely a rational operation. The Holy Spirit presents divine truth impressively before the mind of a pious young man, he reflects, in the language of St. John, that the whole world lieth in wickedness; he knows that Jesus Christ is a Savior, precisely adapted to the situation of sinners, that there is salvation in no other, and that God has ordained the preaching of the gospel for the salvation of men; and influenced by love to Christ and to souls, he resolves to devote himself to the work of publishing salvation. His brethren perceive the gift that is in him, (and of this, they are better judges than himself) and they encourage him to proceed, by urging the proper motives on his attention. Except in very special cases, they, as well as himself, will perceive, that though he possesses talents adapted to the work, they need further cultivation; and they, therefore, advise him to employ some time in study preparatory to entering fully on his work; and if he is destitute of the necessary pecuniary means, they generously and cheerfully aid him in his worthy pursuit. This course seems to be rational and proper. Here God is acknowledged as the author of all good influences; the young man yields to the impulse of duty; and the saints act as workers together with God. What rational objection can be made to this course? Original endowments are the sovereign gifts of God, in which human agency has no concern; but the improvement of these talents is placed more within the scope of its influence. Tuition has precisely the same place in preparing men to speak on the subject of religion, as on any other. One man may certainly know more of truth,—better how to illustrate it,—better in what manner to exhibit it, so as to deeply impress the minds of men, than another; and he may instruct that other in these particulars; and in this way he may be instrumental in improving the qualifications of such an one as a teacher and preacher. Now, this is precisely what is done in the college, and in the divinity school. Learned men teach science and literature; and men who are mighty in the scriptures, and skilful in preaching; who are deeply versed in the laws of mind, and in the knowledge of human nature;—communicate the results of their studies, observation, and experience, to those whose youth renders these acquisitions highly valuable. We wish to add, in this connection, that the Christian community in thus aiding the literary and theological education of indigent pious young men, who give evidence that God designs them for the ministry, rather aid themselves and promote the public good, and the general cause of Christ, than confer a favor on these young men themselves. Such an education, it is true, may gratify a taste for study, and elevate them from a lower to a higher rank in society; but it places them in a station which must subject them to a life of care, labor, privation, and responsibility.

We have seen that the education of ministers is reasonable; but we desire also to show that it is entirely compatible with the New Testament. Among the ministers of the apostolic age, was Apollos, a learned man, and imperfectly acquainted with the gospel. In these circumstances, Priscilla and Aquila,—one a woman, and the other, perhaps, not a minister, took him unto them, and expounded unto him the way of God more perfectly; after which they commenced him to the saints, and he helped them much: for he mightily convinced the Jews. Acts 18: 24—28. Here is, substantially, theological instruction, and we presume, gratuitous education; the subject of it is a pious young man called to preach; and his usefulness is greatly promoted by it. And if these excellent Christians continued the practice, they had virtually a school of the prophets in their house, as some others had churches. St. Paul taught Timothy what, and in what manner to preach, and he charged him to follow those instructions. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them. 2 Tim. 3: 14. He also most solemnly charged Timothy, to give himself to reading. 1 Tim. 4: 13. And to study to show himself capable unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Tim. 2: 15.—Indeed, the epistles of this apostle to Timothy and Titus, every where imply his conviction of the importance, that all Christian ministers should be well prepared for the discharge of their responsible duty. Nay; these epistles are themselves theological lectures fraught with the richest instruction; and if those inspired men needed such instruction, it cannot reasonably be doubted that young ministers, who are to be cultivated, need to have their minds cultivated, and to be furnished with scriptural knowledge. At all events, we think it should be allowed, that the qualifications of the ministers of Christ may be improved; and that the friends of religion should be impressed with the duty and vast importance of judicious efforts to promote such improvement.

## BELIEVER'S BAPTISM.

It was announced in this Magazine for Oct., that we had received from the author the eighth edition of the Scripture Guide to Baptism, by R. Pengilly, enlarged by an addition of 40 pages. What follows is an extract from the addition:—

1. I disapprove of the change in the Mode, chiefly on these two accounts:—(1.) Because it is a slighting and a rebelling against the authority of Christ. If He is Head and Lord of the Church, which every Christian will cheerfully admit, then His authority is both Divine and supreme; and any departure from what He appoints or ordains is setting His authority aside, and a setting up an authority as equal, *gen. superior, to his*. At such a thought a genuine Christian ought to tremble; and my Reader will admit that this is a painful fact, if he is satisfied that Immersion was the original appointment of Christ. (2.) I also regret this change, because it appears quite evident that our Lord intended his people in receiving this ordinance to present to themselves, to the Church, and to the world, a Figure of what He himself went through in that all-important crisis, when He wrought out our salvation; the crisis of his OVERWHELMING SUFFERINGS AND SORROWS. This figure is presented, without any shape in the dear Redeemer's pains, and with little inconvenience, in the primitive Mode of Immersion, but entirely lost by the change into sprinkling. Be it mine, however, not to flee from my Lord in this crisis,—not to be unwilling to present this figure of Him, in "that hour" when he rescued me from eternal ruin!

2. I disapprove of the change in the Subjects from Believers to Infants, not only for the reason above, but—(1.) Because baptism, in this case, goes to unite the Kingdom of Christ with the unconverted world, in direct opposition to its intention, which was to form a line of separation, as I have already shown. According to the doctrine associated with infant baptism, the Church of Christ includes millions of persons who are, or may be, strangers to personal and experimental religion—strangers to repentance, faith, and prayer,—unconscious of any moral change, or spiritual benefit,—without God, and without hope in the world! They are said to be born holy, and incorporated into the church by baptism; and when a little advanced in life, though they have gone astray from the womb, and have given no evidence of renewing grace, they are confirmed as "regenerate" persons and "servants of God." And what is still more painful to state, according to the doctrine that prevails among Pedobaptists generally, namely, that baptism brings children into, or seals to them, the covenant of grace, (which they consider the same with "the covenant of redemption," the everlasting covenant,) we have here presented before us all the baptized population of the world in that covenant! We have baptized infidels,—baptized adulterers, sneakers, Sabbath-breakers, drunkards, and the like, ALL in the covenant of grace! And who can count the number of such persons! If it be replied, that they have put themselves out of the covenant by sin; this would overturn the grand and leading doctrines of most Pedobaptist churches, in reference to God's immutable purposes toward the objects of grace, and the final perseverance of the saints; and if it be allowed that, guilty as they are, they are still in the covenant, then here we have a covering under which the vilest hypocrites and practical antinomians may shelter their guilty souls, and take encouragement to vice!—But, thanks to Almighty God, the Bible differently describes the church. It is not of this world; nor can any enter it but whom God by His renewing grace brings in. "Ye are not of the world, but I have chosen you out of the world." "By their fruits ye shall know them."

(2.) I disapprove of the practice of infant baptism in the view in which it is administered, i. e. either as essential to the salvation of children, or as the means of securing to them some spiritual benefits, which otherwise they would not receive; because this makes their salvation, or the bestowment of those spiritual benefits, dependent on the will and work of man.

3. Infant baptism, in the view taken of it by the greater number of its advocates, appears to me in direct opposition to all the leading doctrines of God's word, as held either by Calvinists or Arminians. If children in baptism are admitted into the covenant of grace, which covenant, (according to Mr. H. F. Burder) is "the covenant of redemption—the everlasting covenant—embracing all that man can desire, and all that Jehovah can impart," this subverts (1.) The doctrine of God's election,—the admission into the covenant would be man's work; (2.) The universal guilt and depravity of mankind before conversion; (3.) Repentance, under a sense of guilt and danger; or a looking to Christ for pardon and salvation; (5.) The Atonement of Christ,—presenting to a penitent a fountain opened for sin; (6.) Regeneration by God's word and Spirit; (7.) Conversion from sin and Satan to God. These and other doctrines, can never harmonize with the wonders of grace said to be accomplished upon us by our baptism in infancy.

4. I may also be permitted to state on what grounds I feel differently in reference to Believer's Baptism. The ordinance, as administered to those only who profess to embrace the hope of the gospel, commands itself to the approbation of my mind:—

1. Because it is in harmony with the whole system of the gospel,—with all the truths and doctrines of it, and with its entirely spiritual nature and character,—having reference solely to the heart and the mind. The New Testament teaches me that no service professedly rendered to God, where the heart and spirit are wanting, can be approved of him. See Matt. xv. 7 to 9, John iv. 23, 24.

\*Psalm lxxiii. 3. Isa. xlviii. 8.

† See the Church of England Service on Baptism and Confirmation.

‡ Multitudes of our fellow Christians will go with us in ALL points, and admit the entire spirituality of Christ's kingdom in every view of it, except upon this one point of infant baptism.—When we touch upon this they instantly step back from us, and take their stand on Jewish ground, and urge the circumcision of the flesh; and there the spirituality of Christ's kingdom is lost sight of.

2. Because, if I am asked for my authority for Believer's Baptism, I can easily refer to the inspired word; but those who defend infant baptism not only allow that they have no Scripture precept or precedent for it; but they take different grounds as affording the warrant of their practice.

3. Because of the practical tendency it has, or should have, on the Christian's life. A believer in Christ, voluntarily coming forward, and requesting to become a member of a Christian Church, and having made the profession required in the New Testament, is, upon that profession, baptized—he hereby puts himself under the most solemn obligations to consecrate his future life to that God whose sacred name he thus assumes, and to that Saviour to whose authority he hereby surrenders himself. His minister, after this, with great advantage, may remind him as Paul did his beloved Timothy, of the time when he "professed a good profession before many witnesses;" and exhort him, as the same apostle did the Hebrews, with whom he joined himself, "Let us hold fast the profession of our faith without wavering." 1 Tim. vi. 12; Heb. x. 23. Thus would our baptism and our life harmonize.

## WORKS OF FICTION.

Many works of fiction may be read with safety, some even with profit; but the constant familiarity, even with such as are not excusable in themselves, relaxes the mind that needs hardening, dissolves the heart which wants fortifying, stirs the imagination which wants quieting, irritates the passions which want calming, and, above all, disinclines and disqualifies for active virtues and for spiritual exercises. Though all these books may not be wicked, yet the habitual indulgence in such reading, is a silent, mining mischief. Though there is no act, and no moment, in which any open assault on the mind is made, yet the constant habit performs the work of a mental atrophy—it produces all the symptoms of decay; and the danger is not less for being more gradual, and, therefore, less suspected.—*Hannah More.*

It is not scholarship alone, but scholarship impregnated with religion, that tells on the great mass of society. We have no faith in the efficacy of mechanics' institutes, or even of primary and elementary schools, for building up a virtuous and well-conditioned peasantry, so long as they stand disengaged from the lessons of Christian piety. There is a charm ascribed to the scholastic system of Scotland; and the sanguine imagination is, that by importing its machinery into England and Ireland, it will work the same marvellous transformation there on the character of their people, that was experienced amongst ourselves. But it is forgotten, that a warm and earnest Christianity was the animating spirit of all our peculiar institutions for generations after they were framed; and that, wanting this, they can no more perform the function of moralizing the people, than skeletons can perform the functions, or put forth the faculties, of living men. The scholastic is incorporated with the ecclesiastical system of Scotland; and that, not for the purposes of intolerance and exclusion, but for the purpose of sanctifying education, and plying the boyhood of our land with lessons of the Bible.—The scholarship of mere letters might, to a certain extent, have diffused intelligence among the people, but it is mainly to the presence of the religious ingredients that the moral greatness of our peasantry is owing.—*Chalmers.*

Episcopal Missionary Society.—We have just seen a copy of the proceedings of the Domestic and Foreign Missionary Society of the Episcopal church at their late meeting in New York, together with the report of the board of directors.

The contributions for the year amount to upwards of sixteen thousand dollars, exceeding those of the last by three thousand six hundred.—The society has under its care a station among the Indians at Green Bay, one in Greece, and sustains a number of preachers in destitute parts of the United States.

The superintendent of one of the schools in Berlin, Huron county, Ohio, was a member of the first school established in England by Mr. Raikes.

If all the earth were paper, and all the plants of the earth were pens, and all the sea were ink; and if every man, woman, and child were a ready writer, yet were they not able to express the thousandth part of those joys that saints shall have in heaven. All the joy we have here in this world, is but pensiveness to what we shall have in heaven; all sweetness here, to that but bitterness.—*Brooke.*

Christ is a pearl, which whoever hath can never be poor, and which whoever wants can never be rich. Christ's riches are so many, they cannot be numbered; they are so precious, they cannot be valued; they are so great they cannot be measured.—*Dyer.*

I see that when I follow my shadow, it flies me; when I fly my shadow, it follows me: I know pleasures are but shadows, which hold no longer than the sunshine of my fortunes. Lest, then, my pleasures should forsake me, I will forsake them. Pleasure most flies me when I most follow it.—*Warwick.*

That religion which men put on only for a cloak, will wear out and drop into rags, if it be not presently thrown by as a useless garment out of fashion.

As thou desirest the love of God and man, beware of pride. It is a tumor in the mind that breaks and poisons all our actions; it is a worm in thy treasure, which eats and ruins thy estate; it loves no man—is beloved of no man; it disparages virtue in another, by detraction; it disrewards goodness in itself, by vain-glory; the friend of the flatterer, the mother of envy, the nurse of fury, the sin of devils, and the devil in mankind; it hates superiors, it scorns inferiors; it owns no equals; in short, till thou hate it, God hates thee.—*Quarles.*

From the American Baptist Magazine.

M. R. JUDSON'S JOURNAL.

Continued.

7th. In the forenoon above twenty disciples assembled at the yayat; and after worship we examined and received five persons more, all from Tee-pah's village. Left Zuthce in charge of the yayat, and took Taunah in his place.—Visited Pan-choo's village, where some listened in silence.

8th. Went several miles inland to visit Nge-Koung's village; but the people being Boodhist Karens, would not even treat us hospitably; much less, listen to the word. In the afternoon, reached Yah-dan's village, and visited the little church, chiefly to receive the confession of two female members, who have been implicated in making some offering to the demon, who rules over diseases—the easily besetting sin of the Karens. Spent the rest of the day in preaching to the villagers and visitors from different parts. Several professed to believe. Had a profound attentive, though small assembly at evening worship, on the broad sand bank of the river, with a view to the accommodation of certain boat people. We felt, that the Holy Spirit set home the truth in a peculiar manner. Some of the disciples were engaged in religious discussion and prayer, a great part of the night.

## ADDITIONAL BAPTISMS.

9th. Several requested baptism. In the course of the day, we held a church meeting, composed of the disciples from Maulmein and others from the neighbouring village, and received three persons into our communion, all men, formerly disciples of the new prophet Arcemaday. In the afternoon, proceeded up the river, as far as Zat-zan's village, where two old women of some influence in these parts, listened with good attention. At night, several of the disciples went inland, a few miles, to Laidan, where the inhabitants are chiefly Boodhist Karens; but finding Nah Kee-kah, the widow of Pan-mai-mo, whose death is mentioned Jan. 12th, her parents and sister drank in the truth. I hope to visit them on my return.

10th. Went on to the mouth of the Yen-being, and as far as the great log, which prevents a boat from proceeding further. Providentially, met with Wah-hai, of whom I have heard a good report for some time. He was happy to see us, and we were happy to examine and baptize him. We then visited the village, whence they formerly sent a respectful message, desiring us to go about our business, and found some attentive listeners.

## INTERESTING RECOUNT.

11th. Lord's day. Again took the main river, and soon fell in with a boat, containing several of the listeners of yesterday, among whom was one man, who declared his resolution to enter the new religion. We had scarcely parted with this boat, when we met another, full of men, coming down the stream; and, on halting to know, whether they wished to hear the Gospel of the Lord Jesus Christ, an elderly man, the chief of the party, replied, that he had already heard much of the Gospel; and there was nothing he desired more, than to have a meeting with the teacher. Our boats were soon side by side; where, after a short engagement, the old man struck his colors, and begged us to take him into port, where he could make a proper surrender of himself to Christ. We accordingly went to the shore, and spent several hours very delightfully, under the shade of the overhanging trees, and the banner of the love of Jesus. The old man's experience was so clear, and his desire for baptism so strong, that though circumstances prevented our gaining so much testimony of his good conduct, since believing, as we usually require, we felt, that it would be wrong to refuse his request. A lad in his company, the person mentioned Jan. 30th, desired also to be baptized. But though he had been a preacher to the old man, his experience was not so decided and satisfactory; so that we rejected him for the present. The old man went on his way, rejoicing aloud, and declaring his resolution to make known the eternal God, and the dying love of Jesus, on all the banks of the Yoon-zan-len, his native stream.

The dying words of an aged man of God, when he waved his withered, death-struck arm, and exclaimed, "The best of all is, God is with us," I feel in my very soul. Yes, the Great Invisible is in these Karen wilds. That Mighty Being, who heaped up these craggy rocks, and reared these stupendous mountains, and poured out these streams in all directions, and scattered immortal beings throughout these deserts—He is present, by the influence of his Holy Spirit, and accompanies the sound of the Gospel, with converting, sanctifying power. "The best of all is, God is with us."

"In these deserts let me labor,  
On these mountains let me tell  
How he died—the blessed Saviour,  
To redeem a world from hell."

## UNWELCOME FACT.

12th. Alas! how soon is our joy turned into mourning. Nah Nyah-ban, of whom we all had such a high opinion, joined her husband, not many days after their baptism, in making an offering to the demon of diseases, on account of the sudden, alarming illness of their youngest child; and they have remained ever since in an impenitent, prayerless state! They now refuse to listen to our exhortation, and appear to be given over to hardness of heart and blindness of mind. I was, therefore, obliged, this morning, to pronounce the sentence of suspension, and leave them to the mercy and judgment of God. Their case is greatly to be deplored.—They are quite alone in this quarter; have seen no disciples since we left them, and are surrounded with enemies—some from Maulmein, who have told them all manner of lies, and used every method to procure and perpetuate their apostasy. When I consider the evidence of grace, which they formerly gave, together with all the palliating circumstances of the case, I have much remaining hope, that they will yet be brought to repentance. I commend them to the prayers of the faithful, and the notice of any missionary, who may travel this way. In consequence of the advantage which Satan has gained in this village, the six hopeful inquirers, whom we left here, have all fallen off; so that we are obliged to retire with the dispirited feelings of beaten troops.



Returned down the river—re-entered the Yen-being—had another interview with the listeners of yesterday—met with a Taleing doctor from Kan-lah, near Maulmein, who listened all the evening with evident delight.

13th. Spent the day and night at Zat-zan's, See-hais and the village of Lai-dan, where we failed of finding Nah Kee-kah; but found her parents, who listened well. In these parts, I leave a considerable number of hopeful inquirers. May the Lord bless the seed sown, and give us the pleasure of reaping a plentiful harvest at no very distant period.

14th. Touched at Yab-dan's, and went down the west side of Kan-long, as before, to Thah-pa-nike's.

15th. Proceeded to Ti-yah-bans, where we left a few hopeful inquirers, and then went on to Pa-dah's village. In the evening, had worship at the chief's house.

16th. The opposition here is violent. The man who was baptized on my last visit, has been obliged to remove to the outskirts of the village—but he remains steadfast in the faith—and today, another man came out and having witnessed a good confession, was received into the fellowship of the persecuted. At night, run down to Poo-do-er's village, about five miles—found him at home, and spent the evening in persuading him to forsake all for Christ. His language is that of Agrippa, "Almost thou persuade me to be a Christian." I have great hopes and great fears for his immortal soul. Three of the disciples went several miles inland to a village, where there are some hopeful inquirers.

17th. Returned up the river to Chummerah. In the evening, had a considerable assembly of disciples, preparatory to the administration of the Lord's Supper.

18th. Lord's day. Administered the Lord's Supper to thirty-six communicants, chiefly from villages on the Salwen.

#### JOURNEY BY LAND.

19th. Left Tsanah and Moung Tsan-loon in charge of the zayat and boat, and set out with the rest of the disciples and two or three new followers, on a journey over land to the Dah-gyeing. In the evening, had an interesting assembly, with whom we enjoyed religious discussion till near midnight. Two opposers came over, I trust, to Christ.

21st. In a neighbouring village, found a few who listened well. After spending the morning in instructing them, continued our journey eastwardly, and after 2-1/2 hours hard walking, reached a small village near the Dah-gyeing, where the people received us hospitably; but, being Buddhists, listened with no good disposition.

23d. Reached the new place, selected Jan. 9th, which we call Newville, about 40 miles distant, I conjecture, from Chummerah. Found two families only settled here; but others are about joining them. Some of the disciples went to the neighbouring villages to give information of my arrival.

24d. Most of the disciples visited me in the course of the day. In the evening, had a pretty full room; received and baptized one couple, who applied for baptism on my first visit, but were rejected.

24th. In the morning, had a small attentive assembly from one of the neighbouring villages. Then went on to Tee-pah's village, which we reached in season for evening worship.

26th. Three lads from Tee-pah's—two of them baptized—joined our company, with a view to the adult school at Maulmein. Took the boat at Chummerah and went down the river. Spent the night at Rajah's village. Some begin to listen.

#### ARRIVAL AT MAULMEIN, AND SUCCESS.

27th. Ran down the river, without touching at any place by the way. At night reached Maulmein, after an absence of nearly a month, during which I have baptized nineteen, making eighty Karen Christians, in connection with the Maulmein station; of whom one is dead, and two are suspended from communion.

Am glad, yet sorry, to find, that brother Bennett arrived, a fortnight ago, from Calcutta, with a complete food of types, and yesterday sent a boat to call me; which, however, passed us on the way. Must I, then, relinquish my intention of making another trip up the river, before the rains set in? Must I relinquish for many months, and perhaps forever, the pleasure of singing as I go—

"In these deserts let me labor,  
On these mountains, let me tell!"

Truly, the tears fall as I write.

30th. Corrected the first proof sheet of the New Testament in Burman. Moung Tsan-loon has re-commenced his school, with about a dozen adults and children, mostly Karens.

April 1st. Brother and sister Wade have touched here, on their way from Mergui to Rangoon. They have laid the foundation of a little church in Mergui, and left Pastor Ing in charge of that station, assisted, for the present, by Ko Mandoke and wife, from this place.

6th. Dispatched Ko Myat-kyan in the mission boat, with instructions to proceed up the Salwen, touch at Chummerah, take in the three Karen assistants, who are waiting there, and then follow the course of the Yoon-za-len, to the residence of the new Karen prophet, Aree-maday, distant about ten days from Maulmein.

#### THE NEW PROPHET AREE-MADAY.

May 16th. The party sent up the Yoon-za-len have just returned. They were well received by the prophet, an extraordinary young man of twenty, who, while he pretends to hold communion with the invisible world, professes also to be desirous of finding the true God, and becoming acquainted with the true religion. Our people remained with him three days; during which time, they were surrounded with a crowd of his followers, and were obliged to preach day and night. They also visited several places, on their return, where the Gospel was never preached before. One young man accompanied them to this place, who requested to be baptized. We shall recommend him to enter the school, and wait until he becomes better acquainted with the new religion.

June 25th. Two of our neighbours have lately been baptized, and one Karen, Pan-mir by name, the chief of Tee-pah's village. He is now accompanying some of the Karen assistants on a tour round the island of Beelo.

Moung Tsan-loon's school numbers about twenty; some occasionally leave, after learning to read, and new scholars take their place.

Since my last date, brother Wade, having had a violent attack of disease, has been obliged to come hither in haste, for medical aid; and I have succeeded in persuading him to stay for the following reason:—Finding that I should be confined to this place, several months, for the purpose of superintending the printing of the New Testament, I was led to turn my attention

again to the Old, one third only of which is yet done; and, on making a calculation, I found, that I could finish the whole in two years, if I confined myself exclusively, to the work; otherwise, it would hang on, for years or more.—Considering the uncertainty of life, and the tenor of numerous letters lately received from home, I concluded, that it was my duty to adopt the former course; in order to which, however, it was necessary, that one of my brethren, acquainted with the language, should be stationed here, to take charge of the church and people of Maulmein, and the Karens in this region.

On stating these things to brother and sister Wade, they concluded to remain; though nothing was further from their minds, when they first came round. I have, therefore, retired to a room which I had previously prepared at the end of the native chapel, where I propose, if life be spared, to shut myself up for the next two years; and I beg the prayers of my friends, that in my seclusion, I may enjoy the presence of the Saviour; and that special aid in translating the Inspired Word, which I fully believe will be vouchsafed in answer to humble, fervent prayer.

Rev. Dr. BOLLES, Cor. Sec. A. B. F. M.

#### CAPTAIN MORELLE'S OPINION OF MISSIONARIES.

The group of small islands which lie near the north-western extremity of the peninsula of Three Mountains affords many fine harbors (as does also the peninsula itself), which ships of any size may approach with safety by daylight, if the weather be tolerably clear. Wood and water may be had here with very little labor. Sea-otters frequent the shores of these islands, as they do the whole coast from hence to Cape Horn; and right whales, during the calving season, are found in all the principal bays in great abundance.

The navigator among these islands need not be apprehensive of any hidden dangers, as every thing shows itself in the day time; neither need he have any fears as regards the natives of this coast; as I have had communications with thousands of them, and can vouch for their being a harmless, inoffensive race. They are inquisitive, tractable, and would readily receive instruction. Could they be blessed with the same advantages from the labors of Missionaries which the natives of the Sandwich Islands have enjoyed, they would soon become equally civilized, intelligent, and moral. They are fit subjects for such instruction.

In this place I beg leave to detain the reader by another short digression, to show that the results of missionary labors abroad have been misrepresented, misunderstood, and much underrated. Among the native islanders of the Pacific Ocean, the good they have done is incalculable. I consider most, if not all, of the persons who have visited these islands in the character of religious missionaries, as the benefactors, not of the natives merely, but of the human race. I shall not allude to what spiritual benefits they may have conferred on those whom they have been instrumental in turning from paganism to Christianity, but I rest their defence on the good they have done to the cause of civilization, science, and commerce. They have opened new channels for lucrative trade, which were formerly closed by the ferocity of cannibals. They have extended a knowledge of literature and the useful arts to countries where they were never before known, and may be said to have created new countries of civilized men.

If commerce be a blessing to the world—and who, at this day, is bold enough to deny it?—then the missionaries to the Pacific islands have done much to promote its interest, and have thereby added much to the sum of human prosperity and happiness.

Let us then do justice to the missionaries, and bid them God speed. If they have merely caused two blades of grass to grow where but one grew before, they deserve the approbation of the world. They cannot act from selfish motives when they voluntarily submit to so many privations, sufferings, dangers, and death itself, to benefit a heathen. They leave the comforts of home, the associations of their early years, wives and children, country, lucrative situations, and expose themselves to all the dangers of the sea, to the fatigues of a long voyage—to war, pestilence, and famine. And all for what? Not to acquire worldly riches for themselves or their friends; but to impart what they conceive to be spiritual riches to strangers and savages. To cause them to pursue the path which leads to happiness, and to teach them that all mankind are their brethren, and that they must not more massacre the white men who visit their islands, but treat them with hospitality and kindness.

This the missionaries have done—this they continue to do—and every ship master should say, God prosper their labors, unless indeed he prefer to obtain refreshment for a starved crew by force of arms. But all ships have not sufficient arms or men to force a landing against thousands of ferocious savages with poisoned weapons. There have been instances where the ship's company, officers and all, have been too much weakened and emaciated by famine and scurvy to maintain a contest with savages. Such have either perished with hunger, or become themselves the food of cannibals.

Such instances have been, and these islands are still inhabited by the descendants of the same people. What force of arms could not effect, the gentle manners and mild persuasions of pious missionaries have accomplished. No sooner does a ship stop there now, than the inhabitants vie with each other in acts of kindness and hospitality. The best their country affords is offered, to refresh the weary and weather-beaten mariners, whom they meet on the beach; and, armed with nothing but smiles of welcome, inquire their wants. Here the stranger can eat and drink, and sleep in perfect security, under perhaps the same roof beneath which human flesh was once an article of food. Who have effected this wonderful change in the short period of one generation? I answer, this is the work of missionaries. God bless them!

There is still an extensive field open for such useful labors, where results equally beneficial, in many respects could not fail of being produced. "The harvest truly is plenteous, but the laborers are few." The western coast of South America, from Magellan's Strait to Port Valdivia, deserves the attention of Missionary societies.

#### MONTREAL, L. C.

We extract the following pleasing intelligence from a letter which we have received from one of our subscribers.

Montreal, Dec. 21, 1832.

"It may not be uninteresting to you to be informed that in the month of Sept. 1830, the Rev. John Gilmore, a regularly educated and talented minister of the Baptist denomination, arrived in this city. He commenced preaching in a school room, capable of containing about 300 persons, which was soon crowded to overflowing. The Lord was pleased to bless his labors, and the result is, that a church has been formed consisting at present of fifty members. A very neat stone chapel has been built, capable of containing about four hundred persons, and which cost about \$4400. A very respectable and steady congregation has been gathered, and at present there are a good many inquirers. The church has experienced much of the divine goodness during the present year. Twenty-five have been added to our number.—Chr. Watch.

#### MISSIONARIES TO FRANCE.

Rev. Mr. Macley has received a letter from Prof. Rostan, dated November 21, just before they landed at Havre.

My Dear Brother—By the favor of our Lord, we are at the end of our present voyage, and in two hours we hope to be on the shores of France. We have had

a very wearisome voyage, bad winds, heavy sea, daily gales, but the strength of the Lord has overcome the opposition of the Prince of the Power of the Air. Mrs. Rowan and my daughter have suffered very much. Brother Chase has been generally unwell, but has been able to attend always daily, to our morning and evening exercises and lectures. The air of the land has now restored them all. I prepare hastily these lines in the hope to find still at Havre the packet which should have sailed yesterday.

#### RECENT DEATHS.

ROBERT HALL.

May 30, at Batavia, in the island of Java, aged 18 years, Robert, only son of the late Rev. Robert Hall, of Bristol.

JOHN NICHOLSON.

Died, August 26, the Rev. John Nicholson, who was for twenty nine years the beloved pastor of the Baptist Church at Kingsbridge. A memoir of the deceased is in course of preparation, by the Rev. S. Nicholson of Plymouth.

The following communication merits, and we hope will receive, a candid perusal. To ordain to the ministry, is an important work; and all needful precaution should be used, to prevent the unworthy and the unprepared from entering that sacred office. It has long been our opinion, that in these particulars our churches sometimes acted injudiciously, and with a precipitancy quite reprehensible. We earnestly suggest whether there is not a necessity for Ministers' meetings in each county, or section of the state.

For the Christian Secretary.

#### ORDINATION.

"Lay hands suddenly on no man."—Paul.

DEAR BROTHER—The plan pursued by our denomination in this state, in relation to the ordination of ministers, seems liable to serious objections in several particulars, and the evils arising from it are so numerous and painful, that it is very desirable some remedy should be applied to obviate them.

The writer merely intends at present to exhibit some of the objections which have occurred to his own mind, and some of the evils arising from our present course, which have fallen under his own observation; hoping that others may be induced to examine a matter so interesting to the prosperity of the churches, and suggest improvements.

The first objection is, that ordinations are almost uniformly attended to in a hasty and inconsiderate manner.

Ministers and others are frequently called to ordain an individual, of whose character and qualifications they have little or no knowledge. They have indeed an opportunity to examine the candidate, and thus gain some acquaintance with his doctrine, knowledge of divine things, and also some knowledge of his christian character. But this last is sometimes drawn from an improper source. It may come from one who is deeply interested in the success of the candidate, and who, governed more by his partialities than by principle, withholds correct information, and suppresses facts, which, if known, would affect the decision of the council; or, if some things of an equivocal character transpire, gives a wrong view of them, and endeavors (often successfully) to suppress investigation. Such things have occurred in repeated instances where the writer has been present; and one of the unhappy results of such an ordination appeared not long since, in a case published in the Secretary. In addition to all this, the church which invites the council, taking it for granted that their favorite candidate must be ordained, circulate the news throughout the region, and collect a large assembly to witness the scene. The hour arrives; and even if perfect satisfaction be given by the candidate, all is hurry and confusion (unbecoming the occasion) to arrange for the usual exercises. No breathing time is allowed—no season of serious reflection—no fasting and prayer, as in the primitive churches! Alas! we have far departed from the spirit of the apostles, in reference to this very solemn transaction. We hurry over the work, as though it were not a solemn and interesting truth, that that man's ministry would affect the eternal destiny of souls. If, as is sometimes the case, the council cannot conscientiously proceed, what feelings are engendered in many bosoms!

Another custom, which to the writer seems objectionable, is, that churches send delegates other than ministers, to decide the eligibility of the candidate, and the propriety of ordaining. I am aware that this is treading on delicate ground, in the view of those who consider all authority as centred in and emanating from the church. Certainly, we would be far from invading the rights or sovereignty of the church of Christ; but it is humbly conceived, that to vest the power of ordaining in persons ordained, and in such only, is the natural and prescribed order, obvious to reason, and consistent with the scriptures, and is no infringement of the rights of churches. Churches are separate and independent bodies, claiming and enjoying the right of self-government; but they do not appear to claim the right of administering ordinances; this they tacitly yield to ministers, as though there was an inherent propriety in yielding this to persons officially qualified for these duties, and thus also they seem to admit that ministers have an authority, by virtue of their office, distinct from that of the church. It is not easy to perceive, therefore, why the right of ordaining is not also given, and given exclusively to persons officially qualified. The direction of the machinery (if I may so speak) is given to them; that is, none of our lay members preach the sermon, &c., but a large majority of them actually decide,—are in effect the council.—The evil arising from this course is obvious. Very many whose judgments are immature, are sometimes permitted to sway the minds of ministers, who, by a long and perhaps painful experience in the work, are best prepared to judge of the requisites for the ministry.

An instance occurred under the observation of the writer. A large council met, only four of whom were ministers. Facts were communicated, which, with other circumstances, determined three of the four against the ordination. But an effort was made to elude the impression produced on their minds, an overwhelming influence was exerted in behalf of the candidate, until they were literally forced into the measure. Assent was given, with an express avowal, that they acted in opposition to their own judgments, and simply as the servants or instruments of the council. Facts have since shown the impropriety of this ordination.

With regard to the ordaining power being exclusively to ordained persons, the scriptures seem sufficiently explicit, while it is presumed not a single instance can be found where members of the church, unordained, participate in the final decision and ordination.—See Acts vi. 3-6. xiv. 2, 3. Titus, i. 5.

We do not wish to be understood as throwing the whole business of introducing persons into the ministry, into the hands of ministers. We wish only to distinguish the parts allotted to each, that is, the Church and the ministry. To us it seems the Scriptures very clearly and distinctly assign to each their appropriate share, as might be argued from the case of the seven deacons. Acts vi. 3-6. Choose ye out from among yourselves seven men, &c. whom we may appoint (ordain) &c. Here we may admit that it is the privilege and indeed the duty of churches to make a selection of suitable persons for office, including of course for the ministry, that is, as we say, it is theirs to call and license to preach, but who can help seeing that having done thus, they have performed all their duty; while the ultimate question of ordaining them, is left to a council of ministers only. Should it be said that the privilege of ordaining was reserved by the apostles to themselves as apostles and not as ministers, this would be contradicted by facts. See Acts xiv. 23, where Luke, though not an apostle joins with them in ordaining Elders. That it was the duty of ministers to ordain, is farther shown by the instruction given to Timothy, in relation to the qualifications requisite for Bishops and Deacons, 1 Tim. 3d chapter, and which the apostle directed to Timothy as a Pastor, because of the part he should sustain in ordaining pastors and other officers. If the apostle merely intended to sketch the qualifications of these officers for the benefit of the churches, the information would have been given in one of the epistles directed to them, as its most appropriate place. But in the fifth chapter, 22d verse of the same epistle he says to Timothy, "Lay hands suddenly on no man," indicating that the right of ordaining pertained to his office, and the ultimate decision belonged to him.

This part of the ministerial office is again clearly distinguished by Paul in his epistle to Titus, i. 5. "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee, &c." The apostle there again describes the qualifications of a minister, to show that it was his appropriate business to be the arbiter in these cases, and to show the churches that it was not incidental, but by design that these qualifications were mentioned not in epistles directed to them, but in those specially directed to ministers. Again, as if no doubt should be suffered to rest on this subject, the apostle instructs Timothy, 2d Tim. 2, 21, as follows: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Thus the Scriptures show, that the Church calls to the ministry only as it were on trial, and the final decision of the question in relation to their fitness is vested in the ministry.

Perhaps it will be said, the Church in sending delegates to ordinations does not invest them with power to decide. Why then are they sent? Do they not decide? Are not ministers usually but a minor part of the Council? Are they not best qualified to judge in a case in which their own experience teaches them? Has not the Holy Ghost made it their appropriate duty? Are others usually qualified to judge at all, in cases where they can from the nature of things have no experience to direct them?

Facts show that in some instances lay members do decide, and that they have insinuated to ministers refusing to act, that they refused at their peril. Thus persons unworthy of the trust have been ordained, and the whole odium has notwithstanding rested on ministers. Will it not be right for our churches to inquire, whether in this case they have not taken upon them an authority not properly belonging to them, and in brotherly kindness restore it to those from whom it has been taken? If the odium of improper ordinations must eventually rest on ministers, let them have the whole work to perform. There is no danger that modest and deserving men will be rejected on the score of inferior abilities, and it is presumed the cause of Christ will not so often suffer through the misconduct of arrogant pretenders and disorderly ministers.

The last objection that shall now be offered is, that the examination and ordination are appointed at the same time. The impropriety of this is sometimes very apparent. In addition to the hurried manner of examining, which leaves but little time for a due exercise of the judgment, if any objection arises as to the propriety of ordaining, the council are at once met by the argument—"The congregation is collected, the candidate's character will be injured—the cause will be endangered if you do not proceed." Thus in some cases, councils are overborne in opposition to their better judgments—they forget or neglect the apostolic direction, "Lay hands suddenly on no man," and repeat at leisure. Because of these things and others which might be named, the interests of our Church are in some places prostrate. To the churches—to ministers we say, shall these things continue? Are there no minister's meetings—no associations, where these subjects may be discussed and where a suitable and scriptural mode of ordaining may be settled, and the interests of the Church in these respects be promoted?

#### REVIVAL.

Extract of a letter from Deacon G. Rogers, to Rev. Gustavus F. Davis, dated Waterford, Jan. 14, 1833.

DEAR BROTHER, I thought I could not let the time pass any longer without letting you know that the Lord is doing great things for us here, whereof we are glad. You saw a notice in the Secretary, of a protracted meeting to commence New Year's day at this place. The first day was very stormy, but a few brethren met; but by cry was to God to meet with us the next day, and that our visiting brethren might bring the Spirit of the Lord Jesus with them. Very second day was fair, and the house was well near full, and our services commenced. We soon discovered that our ministering brethren possessed the Spirit of their Master. There were present, Elders Whitman, Swart, and Tilden, N. E. Shallow, Ackley, J. of this day, our beloved Pastor. At the start, and came on to the anxious seat for the first time, and the excitement great, and it increased till the meeting had led to days. Before the close of the tenth day, it was requested that those who had gained a hope would come forward and take the front seats. I counted thirty-one. Of those were seated, then those that were anxious were desired to take seats back of the former. I counted forty-one. I expect there was a number of both classes who did not come forward, and some which were not there.

saw the like before. All ages, from little boys and girls up to grey headed persons. I think I feel the greatest reason of any one, to be thankful and bless my Saviour, for it happened that I had four young men at work for me at this time, and our son made the fifth young man, who was on the road to ruin. But thanks be to my Saviour that they are all now rejoicing in the pardoning love of the blessed Jesus. I think you can tell something of my feelings—I my whole household is brought in—the work is spreading in every direction—our meeting is not over, we found it was necessary to adjourn it till Tuesday, 15th inst. and then to commence again, if the Lord will, and how long it will continue the Lord only knows. But I think as I feel now, I should not care if it held until we all arrived safe in Heaven. If you think the proceedings of our meeting of sufficient importance to publish, you can make such extracts as you think proper. I hope you and your brethren in Christ will pray that the good work will continue.

Your brother in Christ.

For the Christian Secretary.

#### CONNECTICUT BAPTIST LITERARY INSTITUTION.

MR. EDITOR—

This Institution should be constantly borne in mind by our friends, and all should be devising means to raise the sum necessary to put it into operation early in the spring.

The deficiency is still about eleven hundred dollars, including one hundred dollars said to be raised in a neighboring city, from which the names of the subscribers have not as yet been received.

Will not some who have subscribed, double their subscriptions, rather than have the enterprise fail? Will not every friend to the object see if he cannot raise a little in his neighborhood, to lessen the deficit in the requisite sum? Let it be remembered that 25 five-dollar subscriptions amount to \$100. We need, however, several \$50 and \$25 subscriptions from those who can afford sums of this amount. Shall it be said of us, by the enemies of the denomination, who would feel a malignant joy in making such an assertion, "They began to build, (a Seminary) and were not able?"

I do so believe that there is public spirit enough in the hearts of our friends, to prevent the mortification of failure, and what is of far more consequence, to secure the advantages which must accrue to us from the establishment of such a Seminary in this state. Let that spirit "have free course," and let the effects of its influence be seen on paper; and soon its grand results will be witnessed in the selection of a site, the erection of a building, the appointment of instructors, and the education of our sons.

Mount Hope, Jan. 15, 1833.

For the Christian Secretary.

The benefit of good example is seldom more strikingly illustrated, than in an instance recently related to me by a brother, minister of a neighboring Baptist Church. A number of Universalists in his congregation have recently renounced their soul-destroying sentiments—came out on the side of the Lord—and now exhorting the impatient both in public and private, and paying for the holy spirit to be poured out upon sinners. Among them, is one who was awakened by the tenderness and kindness of his wife, manifested to him after his most reproachful abuse. She experienced religion about six months since, and he looked her with invidious and ridicule on that account; but the more abuse he gave her, so much the more kindly she treated him. When absent from her, he would reflect thus with himself—"My wife is certainly an altered woman, she is certainly a better wife than ever she was before;" but even then, said he, I would return home and abuse her, and revile religion as severely as ever, but her patience and tenderness actually melted me down. I could not endure it; the effect upon me was such that I burst into tears before her, and cried out aloud, and could not restrain myself. I saw myself a wretched sinner, and cried to God for mercy; he heard and answered me, forgive me my sins, and taught me not only that the way of transgressors is hard, but that there is great peace to them that love the law of God.

His old comrades are now his opposers, and as he has become an advocate for total abstinence, some of them accused him of keeping a private bottle. He replied, I know that you say hard things to me; I once said the same of others; I do not blame you, but I pity you, and I pray for you. At this point of relation, another friend observed, "I never was so struck with any remark on the subject of temperance, as I was in hearing this once drinking Universalist praying for retailers, 'that those who are doing out of destruction, might see their error, and avoid it, and flee from the wrath to come.'" This man is about 45 years of age; himself and wife and daughter are now all rejoicing in the truth; his mother also recently came forward for prayer, and, (said my narrator) I think it is the happiest family that I ever saw in my life.

As this happy state, by the blessing of God, in his case, is the effect of good example, may it be more extensively imitated by all professing christians.

Aucus.

For the Christian Secretary.

MR. EDITOR—

It is probably known to many of your readers, that the Congregationalists have obtained a new church in New Haven. They have purchased a "Missionary Church," which the denomination "A Missionary Church," and 15 articles of faith; of the latter, one article reads as follows:—Article XII. "That the Sacraments of the Christian Church are Baptism and the Lord's Supper; and that candidates for admission to the Church, ought to have liberty of conscience as to the mode and subject of Baptism." This article is the only one on that subject, and it strikes as being about half way between the old "Sabbath platform" and the Bible. I am pleased to see these stepping stones to the truth, and hope in a few steps more they will remember Ephesians, iv. 5, "the baptism;" Romans, vi. 4 and 5, and Colossians, ii. 12, where we are informed how that "one baptism" was administered, viz. by burying. We believe that the ordinance of Baptism is not left indefinitely to our choice, but that the Bible has decided who the subject is, how it shall be performed, and that in but one mode.

Yours,

AMICUS.

For the Christian Secretary.

Dear Brother Canfield, I have the happiness to inform you that the Church and Society whom I serve in Lebanon, continue to dwell together in unity and love. Although no sinners have been gathered in of late, yet I trust we enjoy some of the spirit and happy effects of the late powerful revival, and are often blessed with refreshing seasons from the Lord. As an evidence of this, I will mention a very affectionate visit which myself and family received from a large number of the members of the church and society, on Wednesday the 21st inst. They did not come empty-handed, but presented to us a number of very valuable presents, for which I wish to be very thankful. After partaking of a repast provided by our friends, we spent the evening in a religious meeting. After a short discourse delivered by myself, from Acts xxvi. 22, 23,

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brother Gates, pastor of the Baptist Church in Preston city, made a number of very appropriate remarks on the importance and happy tendency of union and love between people and pastor; and exhorted us to continue in, and cultivate the union which he was so happy to see existing at the present time. Some other brethren exhorted, after which the Union hymn was sung, and the meeting closed by prayer. Thus closed an interview refreshing to our souls. Each was disposed to say, "it is good to be here." We all felt our love and union increased, and our hearts strengthened and encouraged. My prayer is, that God would make me more faithful in serving him, more successful in the ministry, and more profitable to Zion.

I am of opinion that if people would make their pastors a visit at least once in the year, and in that way give them manifestations of their affection and respect for them and their families, it would be attended with much good to Zion.

Yours, ESEK BROWN.

## CHRISTIAN SECRETARY.

HARTFORD, JANUARY 19, 1833.

The present Number commences the twelfth volume of this paper. During the eleven years of its continuance, it has received the constant support of many of the friends of Zion; there are yet some, however, in almost every Baptist Church in the state, whose circumstances enable them to receive and pay for a paper, who have not extended to the Secretary their patronage. The utility of a well conducted religious paper is so apparent, that each large denomination of Christians in this country, has one or more organs of intelligence for their respective Churches, which are intended to advance and support their particular doctrines and interests. If the principles advocated are correct, and the spirit of Christ pervades its columns, a publication of this kind must be of sufficient importance to demand the aid and support of the members of the respective communities. In conducting this paper the four preceding years, it has been a source of regret to us, that our friends have furnished communications for its columns, so sparingly; what has rendered this withholding of aid more to be regretted, is the fact, (well known to many) that, in consequence of the numerous and pressing cares, which daily occupy our time and attention, it has been impossible to devote as many hours to the Secretary as was to be desired. With some knowledge of our own imperfections, in addition to the difficulties just named, it would have been no matter of surprise to us, had the complaints from our readers been far more numerous. Were it not that a deep interest has been felt for the continuance of the Secretary, ever since its commencement, our connection with it would have ceased, years since. The limits of this state are quite circumscribed; and although the number of our denomination is respectable, when compared with some others, it is a truth that they do not share largely in the possession of this world's goods; neither have they been remarkable for a love of literature. Thus circumstanced, the patronage could not be expected to be very large; it might however have been greatly increased, by the fidelity of all the ministers and active brethren in the Churches. The number of subscribers has considerably increased, within the past year, but there is sufficient room for a still larger accession of patrons, and we particularly request the friends of the paper to use their influence on its behalf, at the present time. Did circumstances warrant the expenditure, a larger sheet would have been used the present week; whenever it can be done without involving the establishment in debt, it is our purpose to do it.

We acknowledge with pleasure and gratitude the favors which have been bestowed by friends and faithful agents, who have, in promoting the interests of the paper, made sacrifices of time and money.—This has been done, we are assured, from the best of motives, and they have a reward, on retrospection, of which none but the liberal of heart, are recipients. It is not our intention to make pledges as to the improvement of our sheet the present year; the reader will notice that new type is now used; rather less than that on which it was recently issued, and it is our desire to increase its interest and utility. The aid of correspondents, on practical subjects, is earnestly solicited.

JOINT LETTER OF THE MISSIONARIES.—MR. JUDSON'S JOURNAL.—These papers will be read with very deep interest. An appeal for help so pathetic will not be made in vain. The secluded Missionary will have the prayers of his brethren, while translating the words of life, to furnish the bread of heaven "For families, suppliant Burnah."

"The Appeal for Burnah," in our poet's corner, will cause to vibrate the most latent chord of the human heart. We are deeply grateful for the favour.—

"Few, like thee, melodious sing."

The following was some months since handed to us; owing to inattention on our part, we have neglected to present it to our friends for their signature.

The importance and utility of religious Periodicals will not at the present day be called in question. The Christian Secretary, as one of these periodicals, is regarded as a valuable auxiliary to the cause of evangelical truth. Spreading before its readers weekly, instructive communications on various religious topics—the success of Domestic and Foreign Missions—the progress of revivals—and the happy results of Sabbath School, Tract, and Temperance operations, it essentially aids in the diffusion of religious knowledge and the promotion of true piety and christian benevolence. Containing as it does, frequent heart stirring communications like that of Mr. Judson to Mr. Grow, of this state, it is obvious that much less would be done for the cause of missions than now is, if it should be suffered to fall for want of sufficient encouragement.

Multipled as papers of this kind are by different denominations, the Christian Secretary must look to the Baptists of this state for support. Our object therefore in making these remarks, is to bespeak for it a more extended patronage; and we earnestly wish that it may be taken by every Baptist family. Then it would be amply sustained.

Simon Shailer, Samuel S. Mallory, Irenus Atkins, G. F. Davis, Erastus Doty, Chester Tilden, Gordon Robins, William Bentley, Augustus Bolles, George Phlippen, Jonathan Wilson, Nicholas Branch,

Mr. Robert Todd, an English merchant, late of Alexandria, now resident at Beyroot, has taken efficient measures to ascertain whether that once interesting Christian convert ASAAD SHIDIAKI is still numbered among the living. For this purpose he had a personal interview with Ibrahim Pasha immediately upon the surrender of Acre to that victorious chief. Ibrahim no sooner learned the wishes of Mr. Todd, than he furnished him the necessary guard, and authority to go wherever he might choose in search of Asaad Shidiak; and to bring him, if to be found, to such place as he should direct. Mr. Todd was also authorized to carry by assault the convent of Canoben, or any other convent or building on Mount Labano, where he might desire to search. Upon a thorough examination, Mr. Todd has come to a full conviction that Asaad is dead. Of this fact he was assured by the Patriarch and Monks at Canoben. Mr. Todd was shown the little cell in which Shidiak had been by them immured, and also a spot which they said was his grave; offering instantly to disinter the body if so desired. Thus, it seems, has fallen this devoted Christian disciple, a martyr to the unfeeling bigotry of an anti-christian form of "The Church."

## BAPTIST CHURCH AT BROOKLYN, CT.

This church, we are pleased to learn, has happily succeeded in obtaining, by purchase, a commodious house of worship, and without incurring any unduly increased debt. The procuring of this convenient place for its public services, may with propriety be deemed an era of small importance in the progress of this infant church. A society, the formation of which, from various considerations, had hitherto been delayed, has now been organized with pleasing prospects. The number of those who are disposed to aid this rising interest, is indeed not large. But if actuated by the spirit of benevolent enterprise so characteristic of the present age, this "little one" may hope, through the blessing of God, soon to become, at least, some hundreds. Situated in the midst of a flourishing village, the capital of an enterprising and thriving county, this church certainly presents peculiar claims upon the prayers and fostering aid of the denomination. And the time is not distant, we trust, when it may be said that these claims are no longer unappreciated, or neglected.

## AMERICAN BOARD OF MISSIONS.

The Missionary Herald of the present month contains a brief review of the operations of the Board during the past year. The Board have under their care twelve Missions, embracing fifty-five stations; seventy-five ordained missionaries; four physicians not ordained; four printers; eighteen teachers; twenty farmers and mechanics; and one hundred and thirty-one females, married and single;—making a total of two hundred and fifty-three laborers in heathen lands, dependent on the Board, and under its immediate direction. There are, also, four native preachers; thirty native assistants; twelve hundred and seventy-five scholars, and fifty-nine thousand eight hundred and twenty-four scholars. The thirty-six churches gathered among the heathen contain about eighteen hundred members.

But of the 1300 church members, the American Indians furnish 100. The Sandwich Island 512.—Ceylon 133. The other Foreign Stations have not as yet gathered churches.

Anniversary of the Baptist General Tract Society.—The anniversary of this Society, [says the Christian Index,] was celebrated in the meeting house of the First Baptist Church in this city, on the evening of Wednesday, Jan. 2nd. 1833. The president of the Board of Managers occupied the chair, and the An and Report was read by L. M. Allen, the General Agent. The Society has received in aid of its funds during the past year from various sources about \$5000. About \$1500 of the pledges to constitute \$20,000, which were engaged at the commencement of the year have been collected. The debt of the Society has been reduced from \$3000 to about \$1000. A good number of new tracts has been issued, and others are in preparation. (Proceedings next week.)

ANNALS OF EDUCATION.—The January No. of this work appears in a very neat dress, and contains, 1st. Lectures before the American Institute, by F. C. Gray. 2d. Maternal Influence. 3d. Female college in New Grenada. 4th. On the best motives in Education. By Miss C. E. Beecher. 5th. On the Sports of Children. 6th. Practical Lessons on Reading. By J. L. Parkhurst. Intelligence.—Notices.—New Publications.

## CONGRESSIONAL.

### TWENTY-SECOND CONGRESS.

#### SECOND SESSION.

#### SENATE.

Monday, January 7.

Mr. Smith, from the Committee of Finance, reported the several appropriation bills from the House of Representatives, which he gave notice he should call up to day.

Mr. Benton introduced a bill granting to the State of Missouri, a quantity of public land, for the purposes of internal improvement, which was read twice and committed to the Committee on Roads and Canals.

Mr. Poindexter moved to take up the resolution submitted by him on the 17th ult. calling on the Secretary of the Treasury for his opinion, &c. on the subject of the Tariff and the reduction of the revenue, which was disagreed to, yeas 31, nays 31. The Senate proceeded to take up the bill to appropriate for a limited time, the proceeds of the sales of the public lands, and granting lands to certain States, and the amendment reported by the Committee on the Public Lands, proposing in lieu of the original bill, a reduction of the price of the public lands, &c. Mr. Kane addressed the Senate at length in opposition to the original bill and in favor of the amendment. Mr. Clay followed in reply, and spoke an hour and a half in favor of the original bill and in opposition to the amendment. When he had concluded his remarks the Senate adjourned.

Tuesday, January 8.

Several appropriation bills from the House of Representatives, were considered in Committee of the Whole, and subsequently ordered to be read a third time. Some time was spent in the consideration of Executive business.

Wednesday, January 9.

Mr. Forsyth presented a preamble and Resolutions adopted by the Legislature of Georgia, recommending various amendments to the Constitution of the United States, and making application to Congress for the call of a Convention, with a view to such amendments. Mr. Forsyth also laid before the Senate a Report and Resolutions of the Legislature of Georgia in relation to the appropriation of the public money by Congress, to objects of Internal Improvement.

The Senate resumed the consideration of the bill to appropriate, for a limited time, the proceeds of the sales of the public lands and granting lands to certain

States, and the amendment reported by the Committee on Public Lands, (in lieu of the original bill,) to reduce the price of the public domain, &c. Mr. Bibb addressed the Senate upwards of an hour and a half, in favor of the amendment and in opposition to the original bill. Before he had concluded he gave way for a motion to adjourn, which carried.

Thursday, January 10.

The Senate resumed the consideration of the bill introduced by Mr. Clay, appropriating, for a limited time, the proceeds of the sales of the public lands, and granting lands to certain States, and the amendment reported by the Committee on the Public Lands, (in lieu of the original bill) for the reduction of the price of the public domain. Mr. Bibb concluded his remarks, in opposition to the bill, and in favor of the amendment. The further consideration of the subject was postponed to, and made the special order for to-day. Some time was spent in the consideration of Executive business.

Friday, January 11.

Mr. Miller laid before the Senate, certain resolutions of the Legislature of South Carolina in relation to the Proclamation of the President, which were, on his motion, ordered to be printed.

## HOUSE OF REPRESENTATIVES.

Monday, January 7.

The resolutions reported from the Committee of Ways and Means, on Thursday, providing that the Tariff bill should be disposed of, came up—the previous question having been heretofore sustained upon it. Mr. Denny moved to lay the resolution on the table, upon which the yeas and nays were ordered. Mr. Stewart moved a call of the House, on which Mr. Taylor demanded the yeas and nays, which were ordered. The motion for a call was negatived—yeas 71, nays 116. The question was then taken upon the motion to lay the resolution on the table, which was also negatived—yeas 73, nays 112. The question, "Shall the main question be now put?" was carried—yeas 107, nays 73. Mr. Denny then moved that the House proceed to the orders of the day. The Speaker decided that the motion was not in order—the House having determined that the main question on the adoption of the resolution be now put. This decision was confirmed by the House. Mr. Denny demanded the yeas and nays on the adoption of the resolution which were ordered. The resolution was adopted, yeas 113, nays 52.

Tuesday, January 8.

The bill to exempt merchandise imported under certain circumstances from the operation of the act of 19th May, 1829, which was under discussion on the preceding day was laid on the table, yeas 98, nays 39. Various bills which had been made special orders were postponed, and the House went into Committee of the Whole on the state of the Union, in which the bill to reduce and otherwise alter the duties on imports was taken up. Mr. Verplanck explained the principles of the bill at length. After he had concluded the Committee rose and the House adjourned.

Wednesday, January 9.

Several private bills were reported by the Standing Committee. The House went into Committee of the Whole on the state of the Union, upon the bill to reduce and otherwise alter the duties on imports. Mr. Wayne in the Chair. Mr. Huntington addressed the House two hours in opposition to the general principles of the bill, and concluded by moving that the 31st and 32d paragraphs, imposing duties on tea and coffee be stricken out. Mr. Ingersoll followed in opposition to the bill—before he had concluded the Committee rose. After conferring with a formal amendment of the Senate to an appropriation bill, the House adjourned.

Thursday, January 10.

Mr. Wickliffe, from the Committee of Public Lands, reported a bill authorizing the President to change the location of Land Offices, which was read twice and ordered to be engrossed for a third reading.

Friday, January 11.

The whole day's sitting was occupied in the consideration of private bills.

## General Intelligence.

From the N. Y. Daily Advertiser.

PARIS, Dec. 2.—That neither in France or Belgium the mockery of war is anticipated, we have good reason to believe. In the former country, every preparation is making for war. Gen. Schramm's division of reserve was to have crossed the frontier on the 30th of Nov. The 50th regiment of the line, stationed at Lille, has also been ordered to Belgium. A General Order has been issued, prescribing the completion of the three first battalions of regiments of the line.

LONDON, Thursday evening, Dec. 4.

We understand that intelligence has been received in town from Antwerp, down to Sunday at noon, at which date the French had not commenced firing on the citadel.

We are also informed that Marshal Gerard is aware that Gen. Chasse had been for some time making the approaches to the place, in consequence of which, the French are now employed in counter-mining, before they approach the bastions.

Government, it is said, are in possession of accounts, of Sunday's date, from Antwerp.

Extracts from the Report of the Secretary of the State to the New York, as Secretary of COMMON SCHOOLS.

The state contains 55 organized counties, and 811 towns and wards; and from all the towns and wards returns have been received.

These reports show that there are 960 school districts organized in the state, and that 3341 of these districts have made their annual reports, as required by the statute.

It appears, that in the districts from which reports were received in 1831, there were, on the 31st of Dec. of that year, 505,375 children over 5 and under 16 years of age; and that 49,435 were taught in the common schools. Also, that 10,313 district schools had been kept open in an average 5 months in the year.

From the present report—viz: for December 31st, 1832, it appears, that 267 new districts have been formed; and the number of districts from which reports have been received is greater than last year, viz 106.—In 1832 \$305,362 78 was received and appropriated by the towns.

The Hon. Francis Winslip, a member of the Senate of Massachusetts, while in his seat on Friday last, was seized with an epidemic fit, fell back and became senseless. Medical aid was immediately afforded, and he has revived a little, but was carried to his residence in Brighton in a dangerous state.

Mr. Madison.—A letter from Virginia, dated the 3d instant, says—"I have just returned from a short visit to Mr. Madison, whose health, I am happy to say, is greatly improved, so much so that I hope he will be enabled yet to see many summers, and enjoy that commanding intellect and those unrivalled social qualifications for which he is so well known and so much esteemed."—Baltimore American.

WEST CHESTER, Penn. Jan. 9.

We need not tell our immediate neighbors of the mildness of the season, the depth of the mud, or the difficulty of travelling. But we inform those at a distance, who have spoken of snow storms, the jangling of sleigh bells, and the briskness of business—that we appear to be in a climate where snow storms are unknown, some of our upland farmers, during New Year's week, were actually breaking up their green sward preparatory to a corn crop!—Herald.

POOR.—We learn that on Friday last, there were one thousand applications to the Commissioners of the Almshouse for relief; and that two hundred loads of wood were distributed among the poor on that day—half a load to each family, which is the quantity allowed at one time.—New York paper.

The Board of Health of Washington, D. C., report that the number of deaths by Cholera, during the last summer, was 459.

The navigation of the Hudson river is, for the present, suspended. The Linneus started yesterday, but could not proceed only ten miles, and returned with her passengers.—Genius of Temperance.

A melancholy event occurred about ten days ago in Somerset county. A party of friends on a visit to a neighbor, were on a boat on the Hudson river, when it upset, and three persons were drowned, viz:—Mr. George L. Walter, his sister Ann Maria, and Miss Adeline Jones. A sister of the latter escaped death by the buoyancy of her clothes, which kept her above water until she was rescued.—Baltimore American.

Text.—"Who hath wounds without cause? They that tarry long at the wine."—Solomon.

Comment.—"We understand that the young officer who was wounded in the late duel, had a leg amputated on Wednesday, and that doubts are entertained of his recovery. It is said that the wound originated in the very important occurrence of spilling some wine on the mess boy's plate at sea! A 'point of honor' truly!"—But a Traveller.

Inference.—"Wine is a mocker," and will mock the wise men who plead for its harmless use.—Genius of Temperance.

Steam at Accident.—The steamboat Lancaster, from Pittsburgh, reports the steamer Portsmouth, as having collapsed her stern, while lying at Louisville, by which unfortunate accident eight men were killed.—The same boat reports the steamer Citizen snagged and sunk in the Upper Mississippi.—New Orleans Bulletin.

## SHOCKING MURDER.

A murder of a most extraordinary character was committed on Wednesday night on board the steamer Andrew Jackson, lying at the wharf in the East River, near the foot of Governor's Lane, on the person of Arthur Miller, the Mate. He was found dead yesterday morning, lying on the floor of the cabin, with thirteen stab wounds on his head, five of which were made with an axe. One arm was out and the other in his jacket sleeve—his vest and trousers much torn. He left his friend's house in Water-st. about 8 o'clock in the evening, and probably went on board to turn in, and was in the act of undressing, when he was attacked by persons who had secreted themselves in the cabin; resistance was no doubt made, but the unfortunate Miller was overcome and murdered.

ELIZABETHTOWN, Ken. Dec. 21.

On Friday evening last, we were visited with a very heavy rain, accompanied with thunder and lightning; a flash of which struck the gable end of the house of Mr. Cockerell, about four miles from this place, and passed through the logs, turned round the stone chimney, and killed two of his daughters, who were leaning against it, one thirteen and the other five years old.—Mrs. Cockerell, who was sitting on the other side of the fire place, received a severe shock. Her husband, who was just entering with some wood, was also prostrated by the lightning; but the old people shortly afterwards recovered. There were two neighboring children in at the time, who were entirely unharmed.—Western Sentinel.

CHAMBERSBURG, Penn. Jan. 8.

Accident.—On the afternoon of the 31st ult. Mr. Bitter, who resides on the farm of Mr. John Hade, about two miles from this Borough, inconsiderately fired at a chicken on his barn—the wad of the gun set the roof, which was of straw, on fire, and the building, together with its contents, consisting of grain, hay, &c. and a corn crib, wagon shed and wagon, were totally consumed.—R. politico.

The Augusta (Geo.) Courier of the 7th inst. says:—The Georgia Guard were to have been discharged on the 1st January, according to law. The 11th section of the act, passed the 22d Sept. 1830, being the section under which the Missionaries were imprisoned, has been repealed.

We learn that the baggage car attached to the train of cars upon the Newmarket and French Town Rail Road, took fire on Monday from a spark, borne from the chimney of the locomotive engine, and that nearly all the luggage of the passengers was destroyed before the flames could be extinguished.—[Philadelphia Gazette.]

On Thursday evening the 27th ult. at 10 o'clock, the United States Branch, and the Church at Natchez, (Miss.) were destroyed by fire. The books and papers of the Bank were fortunately saved. The conflagration originated in a tailor's shop between the two buildings.

Manufacture of Salt.—The annual report of the Superintendent of the salt springs and Inspector of Salt in the county of Onondaga, was made to the Legislature on Saturday. The whole number of bushels of salt inspected during the year 1832 was one million six hundred and fifty-two thousand, nine hundred and eighty five; of which one hundred eighty-seven thousand six hundred and fifty three, was coarse salt. The report states that the number of manufactories are substantially the same as at the time of the last annual report, two or three having been erected and the same number gone to decay.—Albany Argus.

## MARRIED.

At Milford, on the 16th inst., by Rev. J. H. Linsley, Mr. Selah T. Smith, to Miss Abigail A. Smith, both of Milford.

At Stafford, on the 1st inst., by Rev. Amos Snell, Mr. Schuyler Ledoyt, to Miss Sarah Coburn, both of Stafford.

At East Granby, by Rev. Mr. Hemmings, Mr. Samuel Esq. of Hartford, to Miss Mary E. Gordon, of the former place.

At Blanford, on the 1st inst., by Rev. Jonathan Wilson, Mr. Justus Kniff, of Southwick, to Miss Olivia M. Hamilton, of Blanford.

## DIED.

At West Hampton, Mass., on the 12th inst., Miss Delia Ann Gordon, of East Granby, Conn., aged 20. She died in the full triumph of faith, through the blood of the Saviour.—Editors in the state of New York will please copy this.

THE "GOODRICH ASSOCIATION" Meet at Centre Church Lecture room, Friday evening Jan. 25, at 7 o'clock.

SUBJECT OF THE LECTURE—"The Duties and Offices of the Medical profession."

## TO THE CHURCHES.

In the Minutes of the Hudson River Association, Samuel Thomas, Luke Forest, Joseph Trappnell, and James Horner, recently from England, are represented, as imposing their persons and services upon the churches, as ministers of our denomination. The last named, James Horner, is now in this vicinity, and has given indubitable evidence to one, of an entire disregard for truth. He appears to be slapping his course to visit the churches in this state; they are therefore cautioned against him.

THOMAS LARCOMB.

## NOTICE.

THE Baptist Church at Brooklyn, Conn. have resolved to hold a series of religious meetings, commencing on Tuesday, the 5th day of February next, at 10 o'clock, A. M. Ministers and other brethren are affectionately and earnestly invited to attend.

January 14, 1833.

## NOTICE.

THE Hartford County Temperance Society will meet at Enfield, on the 4th Tuesday, or 25th of January, inst. at 10 o'clock, A. M. Public service at half past 1, P. M.

AT a Court of Probate holden at Simsbury, within and for the district of Simsbury, on the 5th day of January, A. D. 1833.—Present, JOHN O. PETTIBONE, Esq. Judge.

On motion of Gordon Marcy, of Canton, Administrator on the estate of Alvin Marcy, late of Canton, within said district, deceased. This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to said Administrator, who is hereby directed to give public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign post in said town of Canton.

Certified from Record, JOHN O. PETTIBONE, Judge.

## TO WHEEL-BARROW BORROWERS.

THE two young men, who without liberty, some days since, took from the front of a store a wheelbarrow, to trundle a basket of meat to market, are requested to return the same without delay.

## ETNA INSURANCE COMPANY.

INCORPORATED for the purpose of Insuring against LOSS AND DAMAGE BY FIRE only, with a capital of 200,000 Dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and their efforts, so detached, that it capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the east door of Treat's Exchange Coffee House, State street, where a constant attendance is given for the accommodation of the public.

DIRECTORS OF THE COMPANY. Thomas K. Brace, Joseph Pratt, Henry L. Ellsworth, George Beach, Thomas Beiden, Stephen Spencer, Samuel Taylor, Oliver D. Cooke, Henry Kilbourn, James Thomas, Griffin Stedman, Denison Morgan, Joseph Morgan, Daniel Burgess, Elisha Dodd, Elisha Peck, Jesse Savage.

THOMAS K. BRACE, Presid. JAMES M. GOODWIN, Secretary. Hartford, June 21.

## PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is \$150,000, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount, (\$150,000) is vested in Bank funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:

Wm. W. Ellsworth, Martin Cowles, Solomon Porter, Martin Welles, Jeremiah Brown, Henry Waterman, Sterrick W. Chapin, Samuel Kellogg, James B. Hosmer, Daniel P. Hopkins, Nathan Morgan, Charles Sheldon, Henry Hudson, Henry A. Perkins, Roderick Terry, Horatio Allen, Edward Watkinson, Joshua F. Burnham, Thomas C. Perkins.

WM. W. ELLSWORTH, Pres. THOMAS C. PERKINS, Sec'y. Hartford, Jan. 1832. cowll.

## FOR SALE BY

F. J. HUNTINGTON, REMARKS ON THE INFLUENCE OF MENTAL CULTIVATION UPON HEALTH. By AMARIAN BRIGHAM. 1 vol. 12mo.

"Is not that the best education which gives to the mind and to the body all the force, all the beauty, and all the perfection of which they are capable?"—PLATO.

"S'il est possible de perfectionner l'espece humaine, c'est dans la medicine qu'il faut en chercher les moyens."—DESCARTES.

## CONTENTS OF THE VOLUME.

Influence of Mental Cultivation upon Health—General Observations. SECTION I.—The brain the material organ by which the mental faculties are manifested.

Sec. II.—Condition of the brain in early life—Effect of excitement and enlargement of the brain by disease, on the mind—Mental precocity usually a symptom of disease.

Sec. III.—Consequences which have resulted from intemperance to the connection between the mind and body.—The best minds not caused by early mental culture.

Sec. IV.—Opinions of celebrated physicians respecting early mental cultivation—of Tissot—Hufeland—Spurzheim—Sinibaldi—Friedlander—Ratier—Londe—Broussais—Johnson—North—Jackson, &c. &c.

Sec. V.—Influence of mental cultivation and mental excitement, in producing insanity and nervous affections.

Sec. VI.—Remarks upon moral education—Influence of example.

Sec. VII.—Mental cultivation at a proper time of life, not injurious, but beneficial to health.

Sec. VIII.—Influence of mental cultivation in producing dyspepsia—Irritation of the brain the most frequent cause of this disease.

TABLE, exhibiting the age attained by some of the most distinguished literary persons in ancient and modern times (CAESAR'S DICTIONARY OF THE ENGLISH, as published by the late Mr. Charles Taylor, with fragments incorporated. American edition, revised, with large additions. By Edward Robinson, D. D., Professor extraordinary of Sacred Lit. in the Theol. Sem. Andover; illustrated with maps and engravings on wood. Complete in one volume. STUART'S COMMENTARY on the Epistle to the ROMANS. JAHN'S ARCHAEOLOGY, 3d Edition.

CRANE'S ENGLISH SYNONYMS, with copious illustrations and Sentences drawn from the best writers. A new edition, enlarged.

CHAMBERS'S POLITICAL ECONOMY. TREASURY OF KNOWLEDGE, and Library of Reference. Part 1, 2, 3.—English Dictionary, Grammar, &c.—Universal Gazetteer.—Chronology and History.—Classical Dictionary.—Dictionary of Law terms, &c. &c. Edited by Lyman Cobb.

## FOR SALE

At the Bookstore of F. J. HUNTINGTON, The Connecticut Register for 1833. Hartford Jan. 12. 52

## THIS DAY PUBLISHED BY

F. J. HUNTINGTON, A BRIEF TREATISE ON THE DUTY OF CONSCIENCE Between those who differ in



## POETRY.

For the Christian Secretary.

## APPEAL FOR BURMAH.

Occasioned by reading the Letter of the Burman Missionaries to the Churches.

Up to the golden Ava—up to her  
Who sitteth as a lady in her pride,  
Among the eastern nations. Bid her lay  
Her pagan glory at the feet of Christ,  
And o'er her glittering turret plant his cross—  
—The Burman princes die they grope their way  
Through the dark valley, and none girdeth them  
For their returnless journey—Send the flame  
Of God's eternal word, that they may light  
The soul's deep lamp, ere fleeting life go out,  
And humbly cast before the King of kings  
Their crowns barbaric.

Servants of the Lord!

Who at your ease, in your best western clime,  
Do through his altar-shelter'd from the storm  
And from the heat—to whom the heathen's cry,  
Far off and deadened by the ocean-wave,  
Doth come so soft as scarce to wake the prayer,  
—Is Brainer's spirit dead?—Is there no soul  
Like Maryn's left among you?—Doth the zeal  
Of Fisk and Parsons perish in their graves?  
Ye, too, who in the sacred shrine of home  
Are priestesses—remember ye who stood  
By Judah's side, so faithful unto death,  
Who, out of tribulation, found her robes  
Made white in Jesus' blood?

Thou God of Love!

Hold back the curse of Merax from our land,  
Which, fed to fullness with the bread of heaven,  
Sleeps o'er her cup of blessings, and forgets  
To gather up the fragments of the feast,  
For famish'd, suppliant Burmah—

Hartford, Jan. 13, 1833.

L. H. S.

From the New York Evangelist.

"The silver is mine, and the gold is mine, saith the Lord of Hosts."—*The Prophet Haggai.*

Whose is the gold that glitters in the mine?  
And whose the silver?—Are they not the Lord's?  
And lo! the settle on a thousand hills,  
And the broad earth with all her gushing springs,  
Are they not his who made them?

Ye, who hold

Slight tenantry therein, and call your lands  
By your own names, and lock your gathered gold  
From him who in his bleeding Saviour's name,  
Doth ask a part, whose shall those riches be  
When like the grass blade from the autumn frost  
Ye fall away?

Point out to me the firms

That in your treasure-chambers shall enact  
Glad mastery—and reveal where you build  
Sleepless and stern—*Strange faces are they all!*  
—Oh man!—whose writhing labor is for heirs  
Thou knowest not who, thou in thy mauling bed  
Unmourned, unchristened of their slumber sleep—  
Nor will they thank thee that thou didst bereave  
Thy soul of good, for them—Now thou mayst give  
The famish'd, food—the prisoner, liberty—  
Light to the darkened mind—to the lost soul  
A place in heaven—Take thou the privilege  
With solemn gratitude. Speak thou art  
Upon earth's surface, gloriously exult  
To be co-worker with the king of heaven.

Hartford, Nov. 14, 1832.

L. H. S.

GRIMKE'S ADDRESS  
TO THE PEOPLE OF  
THE STATE OF SOUTH CAROLINA.

Concluded.

But again, do you believe that any vessel of a foreign country would venture to cross the bar, with out having called at the floating Custom House, and paid the duty? Certainly you cannot believe it; because you know that forfeiture would be the result. Would any vessel of a sister State be willing to take the risk? I know that you must acknowledge she would not. Is not then your trade annihilated by this simple process; and by the time you had built a navy and disciplined an army, your credit would have perished, and your army and navy be unpaid? Your Governor has recommended a clearance from the Executive under the seal of the State. I cannot do so little justice to his good sense and his knowledge of public business, as not to believe, that he knows it would be of no more avail, with the navy of the Union, than your replevin writs; and as to foreign ports, they would pay no more attention to such a paper, than to the certificate of any other respectable man.

Whatever you may think of your sovereignty, recollect that foreign nations know nothing of you. To them, under the Laws of Nations, and your leaders all know it better than I do, South Carolina could no more be noticed, by foreign governments, than America could notice Wales or Scotland, Flanders or Venice. You have told the world, by your public acts, that South Carolina is not a Nation; that as to all the rest of the world, she is but a district of one great Nation. You have said to the world, neither know, nor notice me; until the Government of this Union shall acknowledge me, by a like public act, both sovereign and independent. Are you offended at my freedom of speech? You know that I speak nothing but the plain, naked truth; when I tell you, that the Nations of the Earth can no more notice you, than the Government of a sister State could notice the District of Colleton or Abbeville. Foreign Powers know and can know nothing of our country, but through its government; and who knows so little of history, and of Public Law, as not to acknowledge, that the People and Government of South Carolina have neither name nor place, in the record of international rights and duties. As a Nation, if you ever were one, you are dead to all the world. Be not deceived. The dry bones of the perished Confederation possess no talisman power to give you life. The world may be called to gaze on the blockade of your coast; on the alternate execution of Traitors to the State, and Traitors to the Union; on the battle field of brothers, and the conflagration of your towns; but to that world it will be the history of a rebellious Province, not of an Independent Nation.

Thus have I endeavored to set before you faithfully and fearlessly, what the Nation can do, what the Nation may be expected to do.

But, I beseech you, mistake me not. I approve no such course. Had I the power and the right to bind the Union, I would have them say to Carolina, "We have resolved to take away every possibility that a drop of blood may be shed in a contest between yourselves and the Union. We shall therefore remove every soldier from the State, and abandon the fortifications in your harbor. In your safe keeping, for we at least will trust your faith and honor, are all our munitions of war. On this station, will be kept as usual only the customary naval force, and even that shall be removed, if you request it. Between us there shall be no other law but that of peace, and reason. We will not, in any event, employ the navy, much less the army, or even the militia of your sister States against you. Let the Nation lose millions of revenues, rather

than a drop of your blood should be shed, in its collection. We cannot yield our opinion to you; for a vast majority of the people and of your sister States approve ours and condemn yours; but let the Union perish before its cement shall be the blood of brothers. We shall go onward, in what appears to us the path of duty to the Union, and even to ourselves. But if you interfere, we shall not resort to force. Our instructions to our officers will be, such a case, to employ none against your authority. If you continue in the Union, we are willing to cast to your good sense, and your justice, for indemnity. If you continue not, we are willing to bear the loss, rather than use violence to prevent it. Cast what it may, we never will employ against brothers the weapons of an enemy. We give you a year to reflect, in the spirit of peace and in calmness and moderation, in the spirit of peace and in liberty, conjuring you to do it, by all that is holy and love. We conjure you in duty, and precious in the recollection of our common history." At the end of that year, I would have the Union ask you to meet in Convention. To that assembly I would have them send a deputation of the wise and venerable men of a former age, one from each of the other States in the Union. These should come to you, in the garments of mourning, and with the deep and solemn feeling of the Priests and Pontiffs, whom the Romans sent to deprecate the wrath of Coriolanus. I would have them address your delegates in that spirit, which breathed the pathetic sentiment, "Daughters of Jerusalem weep not for me, but weep for yourselves, and your children." I would have them ask, are you prepared to yield your opinion to that of all your Sisters. If you replied that you were not—I would have them pronounce, in the sublime and affecting language of freemen and brothers, your divorce from the marriage bond of the Union.

Then, had I authority to speak for the sister States and the National Government, I would have their delegates say to Carolina, in grief not in anger, "We part in peace. Never shall American blood be shed by us, in civil contest. You have shown, that you know not the character of the Union; that you bear to it no love; that you estimate its value, not by the precious privileges and glorious associations, which dignify and adorn it; but by the ledger and the price current. You have shown by your Ordinance, that you understand not, or count as nothing, the cardinal principles of American freedom: that you can violate 'deliberately, palpably and dangerously,' your own and the Constitution of the Union; that you can set at naught the ancient landmarks of legislative power, and the independence of the judiciary, the sanctity of contracts, and the purity of the trial by jury. You have shown, that in the name of Liberty, you can smite and dishonor her; that with her praise on your lips, you have put her to shame by your deeds: that you have ceased to be an American Republic. Depart then in peace; with the blessings and the grief, not the curses and wrath of your sisters. Depart until you shall again become worthy of the society of free States, of a place in the Sisterhood of American Republics."

Such would be the sentiments which I should utter, had I power to speak for the rest of the American family. But, it is among rulers, as among individuals, few have the wisdom to acknowledge, or the courage to act on the noble and lovely principles of Christian Peace. The battle ship and the tented field, the sword and the cannon, the science and the stratagem of war, are at once the symbols of power, and the proofs of courage, the logic of Statesmen and the eloquence of Patriots. The very dead, who lie in their gory beds at Lexington and Bunker, at King's Mountain and Eutaw, the victims of foreign bayonets, are invoked to bless fratricide; and "the chivalry of the South," becomes a watchword, to kindle the pride and inflame the passions of brother against brother. And is it to the sword elements of pride and passion, of selfishness, jealousy and prejudice, that the American Statesman is willing to appeal? Can he consent to make the sword the arbiter, in any event, under any circumstances, between the States themselves, or between one of them and the Union? God forbid that a drop of blood should ever be shed in such a cause. I would have the Union say to South Carolina, "If you people prefer a separate existence, let them have it: if they would rather enjoy foreign dependence on natural enemies, (for that is inevitable,) than a brotherly dependence on their own kindred, be it so; if they prefer to the republican government of the Union, the anti-republican Ordinance of their Convention, let them be gratified." But who believes, that the Union will act thus? With the same elements of pride and passion, of selfishness, jealousy and prejudice, which inflame you, can you doubt that the National Powers, elevated by the consciousness of superior power, will take up the gauntlet, which you have cast at their feet?

For myself, I trust, that I hold with an inflexible conviction the sentiment, that the character of the War, in any point of view is unchristian, and in civil contest, is absolutely and unchangeably anti-republican. Above all, in our American Republics, so incomparably superior in their elements and structure, to all other governments, ancient or modern, I hold the appeal to arms, on disputed questions of any kind, to be ingratitude to Heaven, treachery to the cause of regulated government, and actual hostility to the highest interests of Freedom. It is the duty of the American family, and their safety and happiness demand it, that the sword never should be drawn among themselves. Let them resolve radically, that the sword is the great law of their social compact; that the law of violence and blood shall be forever blotted out from the tables of their Law; and the Golden Rule of love, the test of a Christian People, the highest fountain of peace and happiness, the highest security of Freedom itself, the true glory of confederated republics, shall be written there in its stead. All acknowledge the truth, and admire the beauty of these sentiments. And yet, of that all, how few have the courage and the wisdom, with a calm and single-hearted, resolute,ness of purpose, to do the only thing, which is the only Republican ground, the sword shall never be drawn by brother against brother, or by brothers against the Family Government of brothers! Who is so blind as not to see, that the great danger of the American States lies in the Law of Violence? Who does not know, that the sword among Freemen, is the assassin's dagger to Liberty? The blood of martyrdom shed on the scaffold, is the very dew of Heaven to perishing liberty; but the blood of civil contest, in a republic, is to her as consuming fire from the bottomless pit—What, at the prospect, what but the preparation for an appeal to the Law of Violence, could have led your Convention to invade the State and National Constitutions so palpably and deliberately; and to substitute the treacherous beacons of tyranny, for the eternal landmarks of freedom? These infractions are the more dangerous and hostile to freedom, because they are a highway for military power. Already, in the vista may you behold its standard unfurled. Its battle shout is wafted in no faint murmur to your ear, and Liberty stands aghast at the scene. It is a vision of brothers murdered by brothers, of the widow and the orphan, mourning over fathers and sons, kindred and friends, slain by each other. Shall it be but a vision? It must be such, if you will it. But if you stand by, and speak not the will of a free, enlightened, Christian, peaceful people, it will be your own history, the very next year.

For myself, I protest in the name of the Religion of Peace; in the name of our sister Republics; in the name of Liberty throughout the world; in the name of Washington, Franklin and Jay, against this fratricidal violence, against the Law of the Sword. I adjure you by the hopes of the noble army of martyrs, on the scaffold of tyranny and at the stake of persecution, to banish forever the law of the sword. I adjure you by the bitter remembrance in the eternal world, of the bones of thousands, who have perished in the battle-shock of civil war, to banish it forever. I adjure you by the common sense of her children, whether of the darkest or the brightest ages of Liberty, to banish it forever. I adjure you in the name of the God of our

Fathers, who hath given you the noblest inheritance, the most glorious prospects, ever conferred on his children, to banish forever the Law of Violence, the Law of the Sword.

I at least have resolved, and may God give me strength to abide by that holy purpose, that come what may, I shall never bear arms in a civil contest. Property, personal liberty, life itself, are my country's.—They are in her power. I have loved: I have honored: I have served her. Let her make me a pauper; let her cast me down into the dungeon of her wrath; let her drag me on the traitor's hurdle to the scaffold of her avenging justice; but never can she blot out from my soul a brother's love; never shall she brand that soul with a brother's blood.

Respectfully,

Your fellow citizen,

THOMAS S. GRIMKE.

From the Christian Soldier,

SCRIPTURE AND UNIVERSALISM  
CONTRASTED.

As I understand the doctrine, Universalism speaks a language exactly the reverse of the Bible. That we may test the correctness of this position, let us cite a few texts of Scripture, in connection with the sentiments of our Universalists on the same subjects, and see the result.

*Scripture.* Having forgiven you all trespasses. They sins be forgiven thee.

*Universalism.* Every one shall receive full punishment for all his sins.

Now it is certain, that where full punishment is executed, according to the strict demands of the law, there can be no pardon. The Gospel is a system of mercy, extending pardon to all who repent; while Universalism knows no forgiveness. Where then is that wonderful love of which so much is said? The punishment, however, is a trifling thing according to their views.

*Universalism.* Men receive all their punishment in this life; even the revelling prodigal, the miser with his hoarded millions, the prince in state, and the full fed drones of courts, who know neither pain nor want, and thus receiving punishment for sin.

*Scripture.* I was envious at the foolish, when I saw the prosperity of the wicked; they are not in trouble as other men; neither are the wicked plagued like other men. Their eyes stand out with fatness, they have more than heart could wish. There was a certain rich (wicked) man, who fared sumptuously every day. There was a certain beggar (righteous), full of sores, who desired to be fed even with crumbs.

We often have seen the righteous in constant trouble, and the vilest of men living in ease and earthly splendor. Is this their punishment?

*Scripture.* Except a man be born again, he cannot see the kingdom of God. Except ye be converted, ye shall not enter the kingdom of heaven.

*Universalism.* All men, without exception shall enter into, and forever enjoy the kingdom of heaven, and all its blessings. All this add about a change of heart, forgiveness of sin, revivals, &c. is nothing but priest craft, and those who say they have experienced what their neighbors have not, are all Pharisees, boasting of their great goodness, and thanking God they are not like other men.

*Universalism.* No man shall die in his sins. *Scripture.* Jesus said unto them, ye shall die in your sins.

*Scripture* represents salvation as being conditional. He that believeth and is baptized shall be saved. Come unto me and I will give you rest. Repent and be converted, that your sins may be blotted out. Turn ye, turn ye, why will ye die?

*Universalism* presents no conditions, but promises eternal life to all. The believer shall be saved, and the unbeliever shall not be lost. There are no conditions in the Gospel. Salvation is secured to all, without any reference to their complying with any requisitions whatever.

*Scripture.* He that believeth not shall be damned. He that blasphemeth against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.

*Universalism.* Eternal damnation is all a whim; future punishment is an imaginary thing, all such the Scriptures apply to something that has taken place, or will take place in this world.

*Scripture.* God hath appointed a day of judgment. It is appointed unto men once to die, and after this the judgment. God will bring every work into judgment. We must all appear before the judgment seat of Christ.—Before him shall be gathered all nations. He will render to every man according to his deeds.

*Universalism.* There is no such thing as a future judgment, or day of retribution; all men are judged in this life, and punished in this world; the other world is all heaven, and all men are sure of it. There is no gathering the good, and casting the bad away, no separating the sheep from the goats; no day of judgment and perdition of ungodly men; no lake of fire; no eternal damnation; these are mere scarecrows of men's invention.

From this representation, does it not clearly appear that those who preach Universalism say, "thou shalt not surely die," when God hath said, "the soul that sinneth it shall die."—Surely "they strengthen the hands of the wicked, that he should not turn from his iniquities, by promising him life;" and "cry peace and safety when sudden destruction cometh upon them, and they shall not escape." Wo to them who "handle the word of God deceitfully," and "turn the truth of God into a lie." E. S.

## RELIGIOUS KNOWLEDGE.

Religion, on account of its intimate relation to a future state, is every man's proper business, and should be his chief care. Of knowledge in general, there are branches which it would be preposterous in the bulk of mankind to attempt to acquire, because they have no immediate connexion with their duties, and demand talents which nature has denied, or opportunities which Providence has withheld. But with respect to the primary truths of religion,

the case is different; they are of such daily use and necessity, that they form not the materials of mental luxury, so properly, as the food of the mind. In improving the character, the influence of general knowledge is often feeble and always indirect; of religious knowledge the tendency to purify the heart is immediate, and forms its professed scope and design. This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent. To ascertain the character of the Supreme Author of all things, to know, as far as we are capable of comprehending such a subject, what is his moral disposition, what the situation we stand in towards him, and the principles by which he conducts his administration, will be allowed by every considerate person to be of the highest consequence. Compared to this, all other speculations or inquiries sink into insignificance; because every event that can befall us is in his hands, and by his sentence our final condition must be fixed. To regard such an inquiry with indifference is the mark not of a noble but of an abject mind, which, immersed in sensuality, or amused with trifles, deems itself unworthy of eternal life. To be so absorbed in worldly pursuits as to neglect future prospects is a conduct that can plead no excuse until it is ascertained beyond all doubt or contradiction that there is no hereafter, and that nothing remains but that we eat and drink, for to-morrow we die. Even in that case to forego the hope of immortality without a sigh—to be gay and sportive on the brink of destruction, in the very moment of relinquishing prospects on which the wisest and best in every age have delighted to dwell, is the indication of a base and degenerate spirit. If existence be a good, the eternal loss of it must be a great evil: if it be an evil, reason suggests the propriety of inquiring why it is so, of investigating the maladies by which it is oppressed. Amid the darkness and uncertainty which hang over our future condition, Revelation, by bringing life and immortality to light, affords the only relief. In the Bible alone we learn the real character of the Supreme Being; his holiness, justice, mercy, and truth; the moral condition of man considered in his relation to Him is clearly pointed out; the doom of impenitent transgressors denounced, and the method of obtaining mercy through the interposition of a Divine Mediator plainly revealed.—*Robert Hall.*

## HAPPY DEATHS.

"The chamber where the good man meets his fate,  
Is privileged beyond the common walk  
Of virtuous life, quite on the verge of heaven." Young.

"As rivers roll the smoothest, the nearer they approach the ocean; as the sun appears most glorious when setting; so it is with the Christian." Hear his expiring language—"Farewell all terrestrial scenes! I know that my Redeemer liveth. What a happy change! Earth for heaven, time for eternity, conflict for victory, sorrow for uninterrupted joy! Into thy hands, O immortal Saviour, I commit my spirit. Thine it is to conduct me through the valley, thine to raise to glory, and thine to crown me with eternal joy."

Mr. Haliburton, when dying, thus addressed those around him:—"Here is a demonstration of the reality and power of faith and godliness. I, a poor, weak, and timorous man, once in much afraid of death as any one I, who was many years under the terrors of death, came, as the mercy of God, and by the power of his grace, composedly and with joy to look death in the face. I have seen it in its paleness, and all the circumstances of horror that attend it. I dare look it in the face in its most ghastly shape, and hope to have in a little time, the victory over it. Glory, glory to him! O, what of God do I see! I have never seen any thing like it. The beginning and the end of religion are wonderfully sweet! I long for his salvation! I bless his name! I have found him! I am taken up in blessing him! I am dying—dying, rejoicing in the Lord! O, I could not have believed that I should bear, and bear cheerfully as I have done, this rod which hath lain on me so long. This is a miracle. Pain without pain! You see man dying, a monument of the glorious power of astonishing grace!" Some time after, he said, "When I shall be so weakened as not to be able to speak, I will give you, if I can, a sign of triumph when I am near to glory." This he did; for when one said, "I hope you are encouraging yourself in the Lord," not being able to speak, he lifted up his hands, clapped them, and quickly after expired.

## A GOOD CUSTOM.

I know a man, a mechanic, and in the language of some, an obscure Christian, who studies the word of God, systematically and diligently. He sometimes and not unfrequently, takes a verse of Scripture and lays it before him for meditation while at work, and endeavors to ascertain the mind and will of God, as expressed in it. And what is the consequence? Why, he grows in grace and makes advances in holiness, which few other Christians do. And when he speaks to his brethren, or exhorts them in the assemblies of the saints, his words tell with a tremendous effect upon the hearts of God's children. His thoughts glow with zeal for the Lord, and all who hear him, see and feel it, and are made to partake in some measure of his spirit. I know too, men of cultivated minds, who have had all the advantages of a collegiate education, who seldom if ever open their lips, when they come into a prayer meeting—and what is the reason? Why they have never searched the Scriptures as they ought, nor become fired with the spirit which they breathe, and their exhortations, when they essay to speak, fall powerless upon the ears of their brethren. They see and feel this and therefore hold their peace. I would not be understood as undervaluing a good education, nor would I utter a syllable against the cultivation of the human mind to the utmost limit of which it is capable. So far from this, I most heartily regret, that we have not a better educated laity. But I do deplore the great lack of acquaintance with the word of God,

among this class of Christians. If such would search the Scriptures with diligence, we can hardly estimate the happy influence they might and would exert in the church of God and the cause of truth.—*Revivalist.*

**AVARICE PUNISHED.**—The immense wealth of Mr. Bowes, father of the late Countess of Strathmore, arose in great part from his mines in the county of Durham. He paid to the rector of one parish £700 per annum, as tithes, by agreement. The whole living, exclusive of this, was only £100. The rector becoming greedy of a larger tithe, claimed £1000. Mr. Bowes desired a few days to consider the matter, and in the interim desired his head miner to shut up that shaft, and open one in the adjoining parish. He then sent word to the avaricious rector, that he had no mine in his parish—so he lost the whole by grasping too much.—*New York Evangelist.*

## ECONOMY.

If one fact is proved by the experience of nations and ages, it is that literary and religious institutions, are the foundations of national wealth, power, and general prosperity. There never was and never will be, an enlightened and religious community which was not prosperous. In a community composed wholly of enlightened Christians, poverty cannot exist.—And every nation and every community which has risen or fallen upon the earth, has been wealthy and prosperous, nearly in proportion to their intelligence and virtue.—*Family Lyceum.*

It is much easier to think aright without doing right, than to do right without thinking aright. Just thoughts may fail of producing just deeds; but just deeds always beget just thoughts. For when the heart is pure and straight, there is hardly any thing which can mislead the understanding in matters of immediate concernment; but the clearest understanding can do little in purifying an impure heart, or the strongest in straightening a crooked one. You cannot reason or talk an Auegan stable into cleanliness.—*Guesses at Truth.*

The cross is the sign of ignominy and suffering, yet it is the badge and glory of the Christian. Christ is the way we are to follow; and there is no way of attaining that glory and happiness which is promised in the Gospel, but by the cross of Christ.—*Calmet.*

To form a certain judgment concerning the tendency of any doctrine, one should rather look at the fruit it bears in the disciple than in the teacher. For he only made it; they are made by it.

The disdainful irony, contemptuous sneer, and indignant frown of the world, never killed the life of any one Christian. But by its alluring smiles, specious promises, and bewitching charms, many a professor has been beguiled to death. Marvel not if the world hate you.

Dr. Hammond frequently remitted his rights when he thought the party unable to pay.—Once he had made a bargain with one of his parishioners to have so much for the title of a large meadow; and according to his agreement, received part of the money at the beginning of the year. It happened, however, that the produce was afterwards spoiled, and carried away by a flood. When the tenant came to make the last payment, the doctor not only refused it, but returned the former sum, saying to the poor man, "God forbid that I should take the tenth, when you have not the nine parts."

Restraining grace doth only suppress and abate the acts of sin, it doth never alter the disposition and will of a man as to sin. You may chain up a lion; but you cannot change the nature of the lion.

## NOTICE.

A Court of Probate holden at Suffolk, within and for the District of Suffolk, on the 27th day of December, A. D. 1832. Present Luther Loomis, Esq. Judge. On motion of Jabez Heath, Administrator on the estate of Henry B. Heath, late of said Suffolk, within said District, deceased, This Court doth appoint the 26th day of January next, at 2 o'clock, P. M. at the Probate Office in said District, for the hearing, allowance, and settlement of the Administration Account on said estate.—And doth direct said Administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by advertising the same in a newspaper printed in Hartford.

Certified from Record, LUTHER LOOMIS, Judge.

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## SABBATH SCHOOL TREASURY.

This Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. This Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twelve pages, 12mo. Price 50 cents per annum, in advance. If the subscribers are as numerous as heretofore each number will contain twenty-four pages.

The object of the Sabbath School Treasury is to interest children, Sabbath School teachers, parents and pastors, and excite all to active effort in the promotion of Sabbath Schools. Every one must perceive the importance of such a work to the Baptist denomination. It is the only one in that denomination, intended especially for Sabbath Schools, that we know of in the country. Shall it not be amply sustained?

Any pastor, superintendent, or teacher, who will forward to H. J. Howland, No. 47, Cornhill, the names of eight subscribers, and become responsible for the same, shall receive the ninth copy gratis, and the same proportion for a larger number.

All communications relating to the editorial concerns of this work should be addressed to the Secretary of the Massachusetts Sabbath School Union, No. 47, Cornhill, Boston.

All remittances of money or orders for the work should be addressed to the H. J. Howland, Agent of the Depository, No. 47, Cornhill, Boston.